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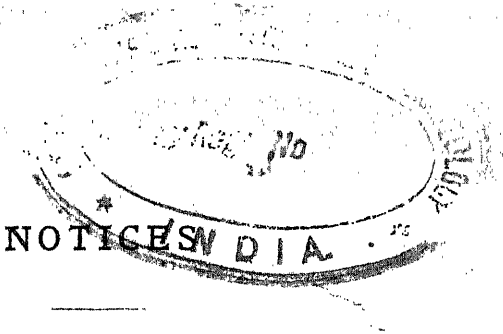
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TRANSLATIONS OF DAZAI JUN'S ECONOMIC ESSAYS

UPON

"DOING NOTHING" AND "DIVINATION."

By R. J. Kirby Esq.

[Read June 19, 1912.]

"DOING NOTHING"

Usually upon the foundation of a State there are for the purposes of Political Economy an enlightened lord and competent ministers, who establish the government, setting up its limitations, and who with strict laws carry on a government which is unchangeable for one hundred generations. This is the very highest form of Political Economy (Keizai 經濟) After this in the middle period of the State powerful lords appear, who with clever ministers rectify old abuses, improve customs, setting up and putting down, and rightfully rewarding and punishing.

Improving the government of a previous king or lord is the same as repairing the family house, or doctoring and nourishing a sick body. Raising up a degenerate State and prolonging its good fortune is called a midway setting up. In both these forms the lords and retainers have attained a capacity for government and have contemplated the teachings of the ancients, and except at what they consider as the right time, they do not complete any thing. It is a very difficult matter to have both enlightened lords and clever ministers at the same time, as a united body of lords and

ministers is a very rare occurrence. Thus to obtain perfect Political Economy in government, has been a very difficult concern in this and in other countries (China). To alter old forms of government, and to take note of small matters of good and evil, and to consider temporary benefits without genuine Political Economy is the way to unsettle the people and is of great harm to the State. The lords at the end of the generation (this means the end of the ancient generation of good government) changed the government of the former lords, a little each generation, mostly to suit their personal wishes.

Take for illustration one living in one's own home. The son thinks that the house built by the father is inconvenient to live in, and changes it here and there, to suit himself, and then thinks it is much more convenient for residence than was that of his father. When it comes to the grandson, he too thinks it is inconvenient and changes it. Thus with every generation there is a change in the dwelling, and though each generation thinks his own better and more convenient than his father's, to the outsider there does not appear to be much loss or gain on either side. Again, if the house has not been built by oneself, to improve in it one point, damages it in another, and the final result is not a proper dwelling. If the dwelling is changed each generation, with each change, posts are cut and beams are done away with, and this roof is pierced with holes, and that window is closed, and many plans are made for this one house. The result is that the house becomes weaker, and subsequently nothing remains of the shape of the ancestral home; apart from that, because of its different changes, it looks like a dilapidated house. In governing a country the lord of each generation does as he wishes. To change the government of the former lord is not government, but is inviting trouble. But if a strong lord has able ministers and if he really wishes to carry out the principles of

Political Economy even if it be after the end of a good reign, improvement is not impossible.

If from the first there are no just limitations, no hard and fast laws, but a government without thought of the ancients and it is only temporizing and neglectful, and if, after several hundreds of years, the governing classes rule only through the remainder of the power left them by the ancients, and are guilty of pride and profligacy, the people will forsake their true occupation and become shop-keepers, and the customs of the country will be destroyed and the upper and lower classes will be in trouble. This will not be true Political Economy. Making hap-hazard changes from old forms of government is a disastrous thing. It would be better almost to give up all governing of the State, and carry out the teachings of "Doing Nothing." There are two kinds of "Doing Nothing." There is the "Doing Nothing" of the Sages and that of Roshi.

The peaceful governing of his country by Shun was accomplished through appointing officials and making use of such sages as Daigu, Shokusetsu, Koto, Hakuyeki, Kiryo, Hakui and others, by appointing them to different offices and leaving the management of the many forms of government machinery to a group of his ministers. The lord was simply overlord above them all, doing no work (just the same as the sun and moon shine upon the soil), and looked down on his ministers to see whether they worked or were idle, were loyal or disloyal, only to see whether the earth was peacefully governed or not and whether the billions of people were happy or unhappy. The Sho Sho says, "He governed the earth with folded hands."

In the Chuyo it says, "The earth was specially reverential and peaceful." These examples all point to "Doing Nothing." The "Doing Nothing" of the sages does not mean that the upper and lower classes did nothing at all. The different officials having different capacities of human ability were left

to carry out the government, while the ruler above, and the people below, were at rest, and no one within the four seas failed to obtain his due. This is "Doing Nothing." The "Doing Nothing" of Roshi is that both the upper and lower classes do absolutely nothing, leaving the earth and heaven to themselves, not putting a hand out to do anything on earth. This is the way of letting every thing remain just as it is. From the point of view of the Confucians this may appear inhuman, but it is not so. This way is a good one for an age of degeneration. Rotan was a man in the degenerate age of Shu (周) and in looking at the manner the country was then governed, he considered the fundamentals of the former kings had been lost. The ruler and the people were different from them, and tried to govern the country, but all of the governing was to the hurt of the people, and was harmful to the State, leading it day by day into a dangerous position. Roshi was grieved at this and wrote explaining the art of "Do ing Nothing" and leaving things to take their natural course. It is the same term as the "Doing Nothing" of the sages, but with a different meaning. Roshi's "Doing Nothing" principally applies to governing during degenerate times. Where it says, "To govern a great country is like boiling small fresh fish", this is really correct reasoning. This parable refers to small fresh fish. Fresh fish are what the common people call unsalted. The flesh of fresh fish usually falls apart and this is especially so in the case of small fresh fish. While unsalted small fish are boiled in pans, they are not touched or moved until cooked and, when cooked, they are taken out and eaten. But while in the pans, if one is doubtful whether they are cooked or not and they are disturbed with a spoon or chop-stick, the bones and flesh will be broken and they lose the form of fish. To govern a large country is the same as this. In governing, if a great many regulations are issued, then the lower classes are disturbed by these laws and do not feel at ease, and a great many are

troubled and drift away. In this way it is more harmful to govern than not to govern. Generally people are more easy under conditions they are accustomed to, and if left to themselves, there is no trouble, and they are governed just as they then exist. This, although not governing, is really governing. This is the government of ungovernment. This is the meaning of Roshi's "Doing Nothing." There is nothing better than this for governing a degenerate country. For instance, take the case of a sick man; say he is over fifty years old, his diseases are fever, chills, and all kinds of indefinite, and true maladies, sick in body, blood bad, a collection of diseases; diseases of the pelvis, a body sick of all forms of illness. The doctor, wishing to cure him, gives him medicine, but because of his indefinite illness he refuses it. If purgatives and vomiting medicine are given, he loses spirit; seeing he has chills, heating medicine is administered and fever appears; then fever-cooling medicines are given and chills appear again. If the moxa is applied, it burns him; if he is lanced with needles, he becomes constipated. Having all kinds of illnesses, it is difficult to cure him. The doctor, not knowing the origin, only tries to cure what is apparent. The doctoring and medicines being all in confusion, there is no result. If one disease is driven away, another appears. And while the months and years pass in doing this, his spirit gradually droops, his drink and food decrease, and his body wastes, and he nearly dies. He barely breathes, and lies on his back. Several tens of doctors have exhausted their art and have left with folded hands. There is one good doctor who treats him. His treatment is to stop medicines and give him food good to taste and good for his stomach, and to clothe him with clothing suitable to the cold and heat, keeping him from the ills of drafts, cold, heat and scalding, making him exercise the four limbs, giving him suitable rest, gradually giving him food suitable to the stomach and spleen, and nourishing the spirit. After continuing this for half or a whole year, the spirit at

length returns, and he is able to take nearly the right amount of food and drink. The mind gradually clears and the body becomes more and more healthy. The illness is not so severe as before, and like the branch of a willow tree, while the months and years pass, five to six tenths of the illness is cured, and though he may not be the same as before the disease, the pain has very much lessened and the result is a lengthening of the life for five to ten years. Generally, when a mature man becomes ill, and he wishes to get cured by a doctor, and is given all kinds of medicines, the disease does not leave him; the more he is doctored the worse the illness gets; this is called, in the treatise on doctors, a destructive disease. Destructive disease means a tedious disease. In the cure of this tedious disease, people, instead of getting cured, generally die, especially those people who have passed the middle age, as their strength has degenerated and their bodies are minus many qualities. At this stage, if it is tried to cure a difficult disease, it is not cured, and the spleen and stomach become weak, the spirit is divided, and the natural result is a quick death.

The cure of the good doctor in this parable is curing by not curing. This is the way of "Doing Nothing" of Roshi. The way to govern a State is the same as this. If there is an attempt to improve the government of a State where no improvement is made to the foundations, but they are left to themselves, and are bad in themselves, it is as it were like curing by quackery, and each time a law is issued it is against the wishes of the people; this is not government for peace, but on the contrary one that invites trouble. In such a time as this, the man who understands the way of "Doing Nothing" does not touch anything and does not attempt to govern. He only thinks of nourishing the spirit of the people and by so doing plans to increase the prosperity of the State. This is good government by not governing. The reason that a country's prosperity is called the pulse of a country is that it resembles the living

pulse of a man. In ancient times, when Koso of Kan first governed his country, he made Shiuga his minister govern. At this time Sosan was the minister of King Sai living in the country of Sai, and he made Kaiko his teacher in learning the art of Koro. Koro was the Roshi of the Emperor Ko. The art of Koro is the teaching of "Doing Nothing." Sosan used this teaching to govern the country of Sai. Later the minister of Kan, Shiuga, died and Sosan became minister. In his private house, he assembled people, drinking wine day and night. Drunk, he went to the palace and therefore did not inquire about the government from the Emperor, and on returning from the palace he again continued to drink. Amongst the officials there were those who wished to speak to the minister about public business. If they sent to Sosan's house and found him with a wine party, Sosan would invite them to a seat, and before saying anything make them drink wine. As it was the minister's order, they could not well refuse to do so, and so would drink, and while drinking they would watch for an opportunity to speak, and Sosan would notice their behaviour and say "Drink," and would cause them to drink again, and while drinking the officials would also sink into drunkenness, and losing all thought of asking about public business, would leave full of enjoyment. This I saw in Chinese books. This was the governing by "Doing Nothing" of Sosan. Sosan thus governed during his life, and his country was properly governed. After him the Emperor Bun and also the two generations of the lords Kei all used the art of "Doing Nothing" of Koro and governed, and the State was rich and prosperous and the people were at their ease and happy. The Emperor Bu reverenced Confucianism and had no use for Koro, and he was naturally very proud. He carried out many engineering works and was fond of consulting the gods and fairies. He fought the barbarians. He was a great hunter, and was fond of women. He liked to do all kind of things, within the seas, and there was great dearth and the farmers were much

troubled. From this time on China degenerated. As when a man of middle age becomes very ill and is afterwards cured, his spirit degenerates and is not the same as in the years of his strength, and he gradually loses strength and becomes aged. The Emperor Bu, not liking Koro and and praising Confucianism, did not attain to what the king before him did. His name is associated with one who wished only to carry out his own pleasures and he was really one who caused harm to his country. He did not attain to the government of "Doing Nothing" according to the way of Koro, of the Emperor Bun and the two Keis. This is not the fault of Confucianism, but because the way of the former kings was not followed. The Emperor Bu was really a lord out of the common, but as his government was bad he did not really govern. Much more does this remark apply to those lords of an ordinary type who can not compare with the Emperor Bu, and whose governments were ill conceived. These men troubled their people and damaged their States. There is nothing better than following the way of "Doing Nothing" and governing by not governing.

The Confucians of later times generally were without learning and did not clearly understand the teachings of Roshi. They took hold of the wrong ends, made false explanations and ignorantly rejected doctrine. The teachings of the sages are like the five cereals. The five cereals are what men usually eat to nourish the body and continue life, but if too much food is eaten, harm is done to the spleen and stomach; constipation, pains in the stomach and diarrhoea are the result. So too, if the teachings of the sages are wrongfully used, trouble is caused in the State, just as indigestion may be caused by eating the five cereals. The teachings of Roshi and those following him are like medicine. Medicine is for the cure of sickness, and when the five cereals remain in the stomach of a man and disease is the result, nothing is better for the cure than medicine. Medicine generally controls the spirit. There are Daikō (大黄) and Sekko (石膏). These are for

chills. Fushi (附子) and Kankyo (乾薑) are for great fevers.

All medicines are of this nature. Therefore all medicines are poisons, but because they are poisons they cure, and though they are not the same and some are more poisonous than others, all are poison. If the doctors use them properly, all medicines are cures. If they are used wrongfully, even Ginseng (人參) and Hakuo (白求) do harm to people. When diseases are to be cured, it does not matter what greatly poisonous medicines are used, but when there is no illness, then slightly poisonous or non-poisonous medicines are used. Though medicines are not used for every day food, they are used for the cure of diseases when even the five cereals would not be suitable; therefore, doctors use them.

Roshi's teachings and that of others resembles this. When the period of good government is about to end and a great many evils have developed in the State, though it is not the usual way to govern a State, then is the time to adopt the different teachings of the sages, such as the "Doing Nothing" of Roshi, &c, &c.

If used properly, then they are all good medicines and the diseases of the country will all be cured. When the sages take this view, they can be called learned men. Amongst the sages, Roshi's "Doing Nothing" is specially peaceful and is therefore very good for managing the tired people of a degenerate age. In these times, even since the Genroku Era, the gentlemen and commoners within the seas are very badly off and the spirit of the State is enfeebled. So this age is the one in which to stop all things and "Do Nothing."

"DIVINATION."

Those who wish to govern a country must understand the Way of Divination. Though divination itself is not an easy thing to learn, yet the principles are not so difficult. There are three principal lines in divination, 1st Time, 2nd Numbers, 3rd the Shade and Light principle. If one knows these three, one understands the way of divination.

1st Time. Divination has 64 signs; in one sign there are six *ko* (the diagram showing the lines of divination); sixty four signs have 384 *ko*. The 64 signs and 384 *ko* all show times. The affairs of man on earth have numerous changes. Changes are all time. The man carrying on a State and wishing to please the people in governing, knows how to change at the right time. In the world there is prosperity and degeneration; in a State there is peaceful government and rebellion; in a house there is safety and danger; in rulers of men, clearness and dullness; in affairs there are good things and bad things. These are all time. A person governing a state must know how to discern what kind of time the present is, and govern accordingly. If he governs without knowing the time, no matter whether his government be the same as that of Gyo and Shun and the three kings, if he is not in tune with time, he cannot carry on the government. This is the reason the 64 signs and 384 *ko* of divination give him this knowledge. This is why the word time is called the eye of divination. Though you can know this by learning divination, yet you can understand time without learning divination. If one takes into consideration good and bad time, then successful government is possible. I have already explained this meaning in my general argument.

Secondly, there are numbers. Divination has sprung from true numbers, namely, Heaven 1, Earth 2, Heaven 3, Earth 4, Heaven 5, Earth 6, Heaven 7, Earth 8, Heaven 9, and Earth 10.

These are the numbers of the plan of rivers. Divination is based upon the numbers in the plan of rivers. 1, 3, 5, 7, and 9 are the numbers of heaven; 2, 4, 6, 8, 10 are the numbers of earth. 1, 3, 5, 7, 9 added up make 25; 2, 4, 6, 8, 10 added together make 30. Those of heaven and earth added together make 55. Fukugi made eight signs from these numbers. If the eight signs are added up, they make 64 and give the reasons for everything in heaven and earth. There is nothing in heaven or earth which has not a number. If we take as example the human body, from the time of its birth till it dies, its bad fortune, rising and sinking, all have numbers. If we take things in general, the birth and death of birds, animals, fishes and tortoises, the sprouting and withering of grasses and trees, they all have numbers. So is it with regard to any one piece of furniture. For example, the potter makes many kinds of pottery and makes several of the same shape. When these are completed, out of a great number, there are some naturally good and others bad. Some a short time after completion are broken, some are broken after they are sold, at the house of the purchaser; some break in one, some in two, some in five or ten years; some remain without damage for several hundred years; some are burnt in fires, some are sunk in water. This notwithstanding that they are all made and completed at the same time. Out of a great number there is a specified number which must be broken. The potter does not know this, nor does the buyer or seller. There is a number over every kind of thing, and a natural number concerning all things in heaven and earth. It is a number which cannot be changed by the holy power of God. Take for example the human life, for a soldier it is the most dangerous of things to go to battle. In a rebellious world a soldier very often meets dangerous circumstances in the camp, but some soldiers who do not meet death live to an old age and die of disease. According to records, Sosan of China, though he received ninety wounds in the body, did not die in the camp, but after the return of peace

and in old age, died in his bed. There are some, who in ordinarily safe times unexpectedly meet misfortune and die: some, who are severely ill and seem likely to die, who live; some who are drowned; some who fall off horses and die; some who are amongst thousands and hundreds who die by water and fire where one in one hundred escape, or where several thousands escape from danger and one or two die. These are all according to the number for human life.

When the numbers are finished, death occurs; no matter how famous the doctor, if the numbers are finished, he cannot effect a cure. If the numbers are not finished, a person cannot be killed even by the most inhuman official. This can be proved. All earthly matters are all according to the above. The origin of peace, rebellion, uprising, decay, and life of the State have all natural numbers. They are not effected through the power of man. If a country is to be peacefully governed, no matter who does not thus govern it, it will be governed peacefully. If a country must have rebellion, even if a sage govern it, it cannot be governed without rebellion.

We have the birth, old age, sickness and death of the Buddhists. The life of man from first to last is divided into four and it is a good formula for knowing the order of events. In the States of the world we have birth, old age, sickness and death. When a state is founded, this is birth; after the middle generations have been passed and the final generation are approached, this is old age. When the ruler dies young and a minor is made ruler in his stead, or if a female ruler succeeds to the throne, or if the ruler has no minister, or if he has no perception and uses selfish ministers, or if the ruler is cruel and injurious to the people, or if he is proud and profligate and oppresses the farmer, or if there are natural calamities or calamities caused by man, and the people are disturbed and the State is hard pressed from within and so on, this is sure to occur at the end of the dynasty, and is the

beginning of rebellion. This is sickness. When overthrown, this is death. Let us for the time leave the very ancient times. The three generations of Ka, In and Shu were all states founded by sages, but even they could not escape from birth, old age, sickness and death. From the time of Kan there were rulers who were founders, such as the two Emperors and three kings, who, though not sages, did by the orders of heaven establish their countries and whose descendants held them, some for two and some for three hundred years: but these dynasties too had birth, old age, sickness and death. The ages of the three dynasties too could not escape overthrowal once, just the same as in the world no man escapes death. The only thing was that the State in the three dynasties had sages to govern and they continued a long time. The later generations degenerated in virtue and did not continue so long. This is the difference. These, birth, old age, sickness and death, are numbers. They have one fixed way which never changes. Not even the gods and sages could change birth, old age and sickness, to life, or make death into deathlessness. Should a government without knowledge of these numbers go against the times and attempt to govern, not only would this be an impossible state of affairs but moreover would be harmful. People who understand this principle may be said to have attained to the knowledge of divination. The 64 signs of divination and 384 *ko* all explain these numbers.

Thirdly, Shade and Light. In the Keijiden we find written, "In divination there is the Centre, this produces Two Laws which are Shade and Light (Inyo). If the centre is divided, this makes both laws, If both laws are divided, this makes four shapes (四象). The four shapes are the "Great Light," "Small Shade," "Small Light" and "Great Shade." The Great Light is summer, the Small Light is spring, the Small Shade is fall and the Great Shade is winter. The four shapes are the four seasons. Four shapes divided are eight signs. Eight signs divided are sixty-four signs and these become the way

of divination. Therefore the way of divination is Shade and Light. The thousand sayings and ten thousand words of the Book of Divination (易經) only explain the reason of Shade and Light. Soshi says, "Through what is known as Shade and Light is the way of divination, through them divination is truly understood. Heaven and Earth are the parents of all things. Heaven is Light and Earth is Shade. All things come from the two spirits (氣) of the Shade and Light of Heaven and Earth, therefore each thing must have the spirit of Shade and Light, just as, when man is born, he has in one body the spirit of father and mother. Heaven as Light and Earth as Shade can be largely divided. In dividing up into small portions of Shade and Light, we have each kind of Shade and Light. If they are divided into two or into hundreds, thousands or tens of thousands, there is no difficulty. The reason in this can be seen in the two laws, four shapes and eight signs of divination. Briefly put, cold and heat, day and night are the Shade and Light of Heaven. South and North, Brightness and Blackness are the Shade and Light of Earth; Male and Female, Birth and Death are the Human Shade and Light. In Birds and Animals there are Hens and Cocks, Males and Females. In Grasses and Trees there is sprouting (榮) and withering. In Soil and Stones there are dryness and dampness, cold and heat. In all things between Heaven and Earth there are none that have not Shade and Light. Again for all concrete matter and abstract things there is waning and waxing, fullness and emptiness. This is Shade and Light. Waning (消) means to go out, that is the quenching or death of matter. Waxing is Life. For instance, after a man is born until he reaches middle age, his spirit (氣), blood, muscles and bones all grow and grow and lengthen. This is waxing (息). After fifty, spirit, blood, muscles and bones all degenerate, this is waning. Grasses and Trees within one year have waxing and waning. In fullness and emptiness, fullness (盈) means to be complete (滿) and emptiness (虛) to

be incomplete, just like the fullness and emptiness of a month and the sea. Again in reference to the opposition of things of light and things of shade, we have waning and waxing. Waning is generation, waxing is flourishing, the same as to nourish. If shade grows, light wanes. If light grows, shade wanes. Just in the same manner as in every year we have the going and coming of cold and heat. These are the waning and waxing of shade and light. If we take a State of this world, if the way of the ruler is flourishing, the way of the people is degenerating. If the way of the people is flourishing, that of the ruler is degenerating. This is the waning and waxing of ruler and people. As the fundamental principle of Shade and Light is waning and waxing, the division is not equal, like the horns of a cow which stand opposite each other. All things under heaven, no matter what they are, have waning and waxing, fullness and emptiness. These are the waning and waxing of Shade and Light. Peaceful government and rebellion, creating and dying of a State, are its waning, growing, fullness and emptiness. The good, the bad, ill luck, good fortune, floating, sinking, flourishing and disgrace in the body of one man are the waning, increasing, fullness and emptiness of the one body. Again, if we take the life of any one man, some are rich and noble at first and poor and lowly later. Some are poor and lowly first and rich and noble later. In a number of years, some have most years of good things, others most years of bad things. In a year some have good months. If we take a month, there are pleasurable days and sorrowful days, days of gladness and days of grief. In a day there are mornings of goodness and evenings of badness. Some days have mornings of pleasure and evenings of sorrow. These are the waning, increasing, fullness and emptiness of mankind. Again in one country or district, if the east be flourishing, the west will be degenerating. If the south be flourishing, the north may be degenerating. These are the increasing and waning of a country or district. As all matter

and abstract things between heaven and earth contain shade and light, there is nothing without waning and waxing. Of these and those two concrete or two abstract things, there are none which do not wane or increase. These are the changes of shade and light. But the change does not occur until the extreme has been reached, until the end there is no beginning, therefore at the end of waning waxing begins, and at the end of waxing waning begins. At the end of filling, emptiness begins. If emptiness is reached, we have filling. And the principle of waning and growing is the same as this.

And also as regards peaceful government and rebellion, if the extreme of peaceful government is reached, then comes rebellion, if the extreme of rebellion, then peace. In waning, growing, fullness and emptiness there is great and small. The peace and rebellion of a country, the fullness and emptiness of the people, these are great waning and waxing and great fullness and emptiness. The good and bad, fortune and misfortune of a year or a month these are small wanings and waxings and small fullnesses and emptinesses. As regards a country, if the reign of one ruler is kindly, another cruel, or if another has a love of pride and another patriotism (忠義), these are also waning, waxing, fullness and emptiness, and are the changes of shade and light. There is no form of shade and light plainer than Cold and Heat, Day and Night. Even the power of God cannot make summer cold, winter hot, day into night, and night into day. The sages only know on a summer's day that it ought to be cold in winter, and the wise ones do not forget on a winter's day the heat of summer. It is the same too with regard to night and day. The going and coming of heat and cold, day and night are all well known. The reputation, disgrace, uprising, sinking, sorrow, pleasure, grief, and joy of the body are known, therefore the ruler, when joyful, does not forget grief and pain, but takes heed of the body. When in sorrow and pain, he knows that peace and pleasure are possible, so he does not get excited.

The going and coming of reputation, disgrace, uprising, sinking, sorrow, pleasure, grief and joy of the body are well known. And as the going and coming of peaceful government, rebellion, flourishing and decay of the State are known, the sages know and do not forget that the peacefully governed age will have rebellion. They know that, unless the extreme of a rebellious age is reached, return to peace is impossible; and so they concern themselves about ordinary affairs, knowing if things flourish they will decay and if they decay they will flourish. And doing their duty, they advance and retreat with the changes. These understand the philosophy of the waning and growing of shade and light. Foolish people do not understand this, and think when there is peace and pleasure it will always last, and they never contemplate the coming of grief and pain. Consequently, if they meet a little grief and pain, they will lose their lives at once. They lose all presence of mind. They do not take ordinary precautions and when anything happens they become bewildered. In the way of shade and light, waning and increasing, if the extreme is reached there must be a change. Without the extreme there is no change. The extreme without the change never occurs. In all matters of the earth there must be waning, waxing, fullness and emptiness. There is the fullness and emptiness of the moon, the ebb and flood of the ocean, these are all proofs by which even the stupid can understand. The waxing and waning, fullness and emptiness relative to the affairs of men are most complex, so only a man of intellect can understand them. If these are really apprehended, there will be few mistakes made. To manage the affairs of even one person alone this knowledge is necessary. Much more is this knowledge necessary when it comes to the management of the affairs of a State. Confucius means this when he says, "After fifty, Divination must be studied and then no errors will be made." But the way of Divination is great and wide, and even Confucian scholars find its comprehension difficult, much more difficult is it for gentlemen and

officials to reach it even on their tiptoes. Time, Number and Light are the three great ropes of Divination. These may not be apprehended without profound scholarship. For people whose object it is to govern the State, if they understands these three, they can truly escape big blunders.

The whole of the Way of the Former Kings is in the Six Books. The six books are, Poetry, Writings, Etiquette, Music, Divination and (Confucius') Spring and Autumn. The way of the former kings is that of governing the world. The Six Books are the tools by which to govern the world. The Book of Poems is the expression of the human feelings. If the ruler of a country does not understand human feelings, even though he issue laws, he cannot operate them, because they will be contradictory to human feelings. By using the Book of Poems the human feelings of the people will be understood and the advantages and mistakes of government and good and bad customs will be understood. These are the principal points of government. The Book of Writings gives an account of the Way of governing and a record of the events of the Two Emperors and Three Kings. In governing it would be a good thing to take as an example for the present time the way of the Two Emperors and Three Kings. This is the first care. The way of the Former Kings is the usual way for all ages, and if it is observed, there will be no mistakes. The two books of Poems and Writings express the justice of the world. If these are studied and justice is attained, the heart will be clear and the perception broadened. Etiquette is the Law of the State. It is a set of rules for the affairs of men. These rules were decided and established by the sages, and if they are broken, men's actions become the same as those of birds and beasts. Etiquette is the usual way of heaven and earth, therefore the teachings of the sages laid great importance upon it. Music is Japanese Music. Where Etiquette is severe, Music softens it. Etiquette and music are like the two wheels of a carriage or the two hands of a man and cannot be separated. The

Book of Etiquette still exists, the whole of the Book of Music does not now exist, but one can find it scattered about in old books. I have already written about Etiquette and Music in a former Essay. "Spring and Autumn" is the way to reward and punish. Reward and Punishment are most important in the governing of a State and constitute the art to encourage goodness and punish evil. The above five books are the ordinary means of governing a country. If these five books are used in governing, they are sufficient. Then why is the Book of Divination added and Six Books named? The above named five books are the usual way by which the former kings governed the world. By using these and governing a State, then even to the end of 100 generations there ought not to be any fault in the government, and it stands to reason there would have been no danger of rebellion in the country except for the fact that, towards the end of the generation of the former kings, faults arose in the government, and from amongst the people rebellious retainers and robbers arose and endangered the State, and misfortunes and rebellion appeared and the country was nearly overthrown. This was because of Shade and Light, Waning and Waxing. When things reach extremes, there is a change. This is because of the proper numbers of Heaven and Earth and this is the way of Divination. The reason is that, unless Divination is studied, this cannot be understood. The Book of Divination explains this reason. Unless a ruler of a State understands this, when he is met by a proposition, he will be filled with doubt and perplexity, and there will be great errors made, and for this reason the sages wrote these things in the Book of Divination for the instruction of people who came after them. Therefore to these five books was added the Book of Divination and the six Books made complete, and the way of governing a State of this world must not depart from them. If these things are understood, then the Way of Divination will be understood and a person understanding them is one who understands the Way of Divination.

Body 身	Works 身行	1. Not-killing	(不殺生戒)
		2. Not-stealing	(不偸盜戒)
		3. Not-committing adultery	(不邪婬戒)
Mouth 口	Words 口行	4. Not-lying	(不妄語戒)
		5. Not-exaggerating	(不綺語戒)
		6. Not-slandering	(不惡口戒)
		7. Not-double-tongued	(不兩舌戒)
Mind 意	Wishes 意行	8. Not-coveting	(不貪欲戒)
		9. Not-being angry	(不瞋恚戒)
		10. Not-heretical	(不邪見戒)

TEN BUDDHISTIC COMMANDMENTS

THE TEN BUDDHISTIC VIRTUES.

By Rev. G. W. Bouldin and Mr. S. Ojima.

[Read Nov. 13, 1912.]

Sermon IV. On Not Lying. (Fu-mō-go-kai 不妄語戒)

Preached by Jiun of Katsuragi
An-ei 3rd Year, 1st Month, 8th Day.
(Feb. 18, 1774.)

The meaning of this commandment is to prohibit all false speaking. Things seen and heard are to be left just as they are. Things keep better in a pure form. For a thing to be as it is; this is virtue. A beginner does not lie and he thinks it is not a great virtue, but he is mistaken. If a man keep this commandment through thick and thin with a true heart and fixed purpose, this virtue will fill all space and last to all time. With this virtue, speaking and not speaking, action and inaction are in keeping with the truth, (shinshōhō 眞正法), and all knowledge is excellent. Happiness and knowledge coexist and increase in this. By this, long life, prosperity and relatives exist and increase. With this virtue covetousness and heresy cannot exist, and murder, theft and adultery disappear. This True Word is the manifestation of Reality. It is truly a great thing and makes life worth living.

In the Secret Teaching Dai nichi Nyorai is praised saying, "The works of his body, mouth and heart fill all space." Everyone knows this poem and I am sure there is a household commentary containing it in every sect. But leaving the doctrine alone for awhile, the real meaning is this; the Self-Existing Reality[1] is not an empty form but his works are a

1. 自性法界.

direct manifestation of Reality (Hōshō 法性). Reality according to environment takes on various strange bodily forms. Words are a direct representation of Reality. Reality, according to environment, takes the form of strange heavenly sounds and words. Thoughts are a direct manifestation of Reality. Reality, according to environment, takes the form of strange heavenly thoughts and knowledge.

We are not to look for a place not lost in time and space except in the Buddha of Reality (Hosshō no Nyorai). The Buddha of Reality is to be found in the hearts of men as they are to-day. Existence (honshō 本性) is sometimes thought of as a something far off like a cloud, but it is not so. It is nothing but the thought of the heart which is right with you. In a certain chapter in Kegonkyo, Birushana Nyorai is praised, saying, "His presence fills the world, his voice is heard in all the earth, and knowledge entering the three worlds fills all alike." This also is in the household commentaries of the sects, but let us leave the doctrine alone for the time being, and learn the meaning of the text. From the words, "His presence fills the world", it may be thought that his body is very large but such is not the case. Some have seen him, others worship him, while still others serve him in various ways. Some hear the law in the congregation and there is awe-inspiring feeling in the meetings. There are Bodhisat-va from afar who attend the meetings. The words, "His voice is heard in all the earth", may seem to indicate that his voice is very large, but such is not the case. Those who are prepared hear the voice, while those who are not "called" do not hear it. The words, "Knowledge enters the worlds and fills all alike", may be thought to mean that thought and understanding are greatly used, but that is not true. From the beginning it is in every heart and cannot be hidden. But to think that this is only Shaka Nyorai come down to meeting is a mistake. Fundamentally knowledge exists in perfection in every individual and thus it fills the

whole world. This work which fills all things is nothing more nor less than the five feet of form that keeps the moral law. His voice is in every individual and fills the whole world. These words which fill all things are nothing but the words of the man who speaks no lie. These thoughts which fill all men and all things and produce uniformity are simply the thoughts of the man who to-day thinks on this law. Only, he who thinks evil of it and says it cannot be kept; such a one is a wandering waif. He who looks elsewhere and darkens the light of his own heart can never see the Buddha Heart that has been laid up for him from the beginning.

If we sum up in a word the main points of this commandment, it is that simply speaking no lie is a deep mystery, a very deep mystery. The true word is the Buddha word. There is no other Buddha word. There is no law but the law of this true word. And the man who keeps this law zealously is a Bodhisatva, the only Bodhisatva there is. The three kinds of works are all very important and all the commandments are very important, but this commandment is like this :—the words of men show the real condition of the men. The voice of nature shows the real state of things in nature. In the Ryōgonkyō it is said that the Bodhisatva Kwannon obtained entrance to the gate of perfection by listening to sounds and voices. She obtained enlightenment through hearing. Sounds in the days of Kwannon were the same as sounds now;—the wind through the pines and running water made the same sounds as they do to-day. So anyone who does not doubt may succeed as well as she did. Anyone can by hearing attain unto perfection. But it is not a question of obtaining something. All men are by nature Kwanseon Bodhisatva. They have by nature the gate to perfection. And it cannot be hidden in space. It is only held down by the lies of the ages and disappears for a time. Just as, for instance, the sun and moon are always shining but when covered by clouds are invisible for a time. But even though they are not seen, they have

not ceased to be, for if the clouds get thin only for a moment, they appear again.

Broadly speaking, time and space and nature all have their respective virtues. In the heaven there is heavenly virtue and in the earth earthly virtue. In mountains there is the virtue of mountains and in rivers there is the virtue of rivers. Even "lower vessels", trees and grass, all have their uses and each has its virtue. Among birds and animals, it is said that the giraffe, the phœnix, the turtle and the dragon all have their respective virtues. It is pitiful that man should be inferior to animals, birds and vessels. If one would know virtue, it is necessary first of all that he guard his words. In the comments of Onshi in the Kegonkyō there is the following :—"In the south of Middle-Tenjiku there is a country called Shoyu. It is a small country but from earliest times it was never invaded by another country. The reason is that from of old the men of that country did not lie. If a liar was found among the people, he was cast into exile. If any other country invaded the land, the people would repeat the True Words (shinjitsugo 眞實語) and pray. Then the soldiers and weapons of the enemy would melt away as fire licks up oil." One version has it that the prayers must be said by men and women who have lived in the strictest celibacy. Again in the Law (Uburitsu 有部律)[1] the following occurs :— In ancient times in Haranishi in the days of the King Bonju, a female elephant upon which the king was accustomed to ride was in travail, trying to bring forth her young. The king ordered all the ladies-in-waiting to find some one who would say prayers and assist the elephant that she might be safely delivered. There was no one among them all who responded to the king's command. But there was there a humble milk-maid who claimed to be sinless (shinjitsugo ari). She said, "From my birth I have not had

1. The rules of discipline according to the Sarvastivadin tradition.

an impure thought. I have been intimate with no man save my own husband, and I have let my heart run after none. If this word be not false, the elephant will be delivered in ease." When she had ended this saying, the elephant began to be delivered. But just at the critical time there was some obstruction. The woman said to herself, "Will even this thing become sin to me?" And everybody began to ask, "What is the matter?" The woman answered, "When I was young, I once embraced another child and affection for him sprang up in my heart. Might it be that even this was sin committed with that boy?" So saying, she again made the confession and the baby elephant was easily delivered. A full account of this is found in volume twenty-nine of the "Miscellanies." These two illustrations are taken from Tenjiku (India), but in China also there have been many similar cases. By reading a Japanese poem or singing a Chinese song, heaven and earth are moved and God is influenced. There is a reason for these things.

Again in this Law in Shingonshu the three mysteries (meat, mouth and mind) are in harmony with each other, the hand doing enchantment[1] (in wo musubu), the heart doing meditation, and the mouth speaking the words of the Shingonshu Darani (formula). This is the main work the mouth does. From this the seets get their names. In the introduction to the Commandments written by Don-mu-toku, it is said that the sages (shin-sen go-tsū)[2] made prayers and benefited the world. In the Dai-nichi-kyō it is said that in the desire world there is the light of evil knowledge, and all men being wanderers and creatures of desire, if they are saved, it will be by hearing the sacred words. This is quite believable. Why? Because fundamentally words are a manifestation of the reality. The ten virtues unite and

1. Indian *mudrā*.
2. (神仙(五通)) These are celestial beings somewhat after the order of angels.

receive expression through man, and thus he comes to know the five tastes (sour, bitter, sweet, peppery, and salty). The sour and salty are distinguishable and the bitter and sweet are never mistaken the one for the other. In Shinno[1] the natures of warm and hot, cold and cool are known. In Ekiga[2] the difference between Ryūsui (溜水) and Josui (澠水) are known. With this tongue a natural prayer is made. The body conforms to the incantations and heart and mind are at one. Works agree with thoughts and words. Thoughts agree with words and works, and words agree with works and thoughts. The three agree in one, and the substance quickly appears. But the man who follows after lies, exaggeration and frivolous songs has no power with the Shingon Bible. It is very desirable to have men in the Shingonshū who bridle the tongue.

Again in this Law, the Jō-do-shū makes the calling on the name of Amida Nyorai their distinguishing trait. They do not argue about the thickness and thinness of knowledge and works. Simply to call on his name is pleasing to Amida. This is the substance of the Law and in keeping with Reality. The man who lies, exaggerates, sings frivolous songs and the like has no virtue of words and cannot die an orderly death. This sect preaches separation from evil things and desires men who will not use filthy words.

Those also who call the name of Ho-ke-kyo—compare this and see—though they do not understand the eight teachings given five times, and even though they do not know the four kinds of superconsciousness, if they only call the words with their mouths, have a meaning in keeping with Reality. Among these also it is very desirable to have men of prayer and to have them keep one vehicle of the law.

1. (神農) The Chinese god of agriculture, and ancestor of the Chinese people.

2. The Chinese Noah.

A name is a very important thing whether in this world or in the world beyond (shusseken). In the book Saden it is said that Bokko of the country called Shin named his eldest son Kyū (enemy) and the second one he called Seishi (make war). An official called Shifuku said, "With names you will establish righteousness, with righteousness you will produce orderliness, with orderliness you will organize the government, and with government you will make the people just. But now the Lord calls his eldest son Kyū and the second one Seishi." The names mean to cause war and after that there was a war in that country. In the higher world the name of each Bodhisatva indicates its special virtue. This proceeds from reality and becomes happiness to the people. Because of this name men know shame. Because of this name the common people also strive to live better. In the Shingon Bible of the Everlasting Way there is virtue. In the perfect name of Buddha there are ten thousand virtues. And there is virtue in the sacred Vehicle and in every voice and sound. This world also abides peacefully in the freedom-from-desire (Muro-Daijo 無漏大定) of Buddha. The words of this world also are the law of all the Buddhas. Is it hard for the novice to believe that this world abides in this state of perfection? Look! In the Hoke-kyo it is written, "I am always in Mt. Ryoju. My world is peace." In the Kegon-kyo in speaking of the awe-inspiring, twenty-fold, lotus world, it is said that this world is number thirteen (!). In a world of light a sin-cursed soul sees only the uncertain and broken things. In the three worlds (三界)[1] there is no peace: it is like a burning house. The ignorant and wayward person in the lotus-foundation world sees only the dark and impure things. The world is all darkness. Is it hard for the beginner to believe that this is the

1. *Shiki kai, mushiki kai, yoku kai*, the visible world, the invisible world, the world of sex (reaching from hell to heaven).

teaching of the Buddhas? Look! As to things near at hand it governs the country and home. This is the six Chinese Classics. As to things afar off it cleanses from sin and creates power to do good. This is the substance of the seven kinds of words that produce the fruits of Buddhahood. Because it is this kind of law, words are made just and therefore morality and religion are established and one enters abundantly into perfection. If words lose their truthfulness, they violate Reality, religion and morality, and men are lost in the midst of the living. He who thinks lightly of this is a thorough fool. Heresy and orthodoxy, gain and loss are made perfectly clear in these words. The difference between good and bad, lucky and unlucky is made perfectly clear in these words. This virtue belongs not to conscious beings only but to other things as well. The sounds of musical instruments, if orderly, have virtue, but if they lose their orderliness, they become harmful. In Buddhist books and in other books there are many examples of this. In the Saden it is written that the eight sounds are arranged in a system and eight morals are lived.

In the Shokyo[1] it is said that, if Ki throw a stone, one hundred animals dance together. In the Vinaya books it is said of the woman Kinnara (a nymph) that, when she struck the first string of the Vina, the boats big and little were broken to pieces and the tradesmen were all drowned. Again in the book Shiki it is written that Heike, a man of Shin, liked music. Shiko played the tune called "The King calls together the gods" and then there was a three-years' drought in that country. The king Chū-ō of In composed beautiful music and on this account the country was destroyed. We cannot say that all of these quotations are untrue. The present generation likes big words and discards the ancients, but to doubt the present quotations is the same thing

1. Shokyō. Edicts of ancient emperors.

as not believing in the past. Confucius said he believed in the past and loved it. We should believe in the past. In Shokyo the virtue of hymn-singing and of the music of bells is spoken of. We should believe this. In the freedom-from-desire world this good law exists and is perfected in the man who keeps the ten commandments. As regards these commandments there are major and minor lies. To speak falsely of moral and ethical questions is major lying. To say that one did not see things which he did see, and that he did see things which he did not see, in ordinary matters; this is minor lying. To reverse the natural order of things is called minor lying. The foolish person in this world who for the sake of name or profit uses the name of Buddha or the True Word (Shingon) or says that he saw Buddha or received the word of the gods and in these things falsifies even a little bit, is guilty of the major lying. He who writes a book and gives things as Buddhism that are not Buddhism; he who says he had a dream or saw a vision and thus makes up a tale and deceives people and leads them astray; these are all guilty of major lying. This major lying is an eternal sin.

Besides these moral questions, all other lying, including that which is harmful to men and even that which affects the destinies of nations, is called minor lying. In the sacred books the works of the lesser hell are mentioned. In this, if one take's a person's life, the great sin of murder is added to that of lying. And if the country is destroyed (through lying), besides the sin of lying, the people are harmed, and there is added to this sin the awful sin of violating the laws of heaven and the laws of men. Even though the result of such sin is fearful, still this lying is classed as minor lying. This law is the same in all Buddhism. If perchance a man who keeps the five[1] commandents and the ten virtues should be guilty of

1. Not-killing, not-stealing, not-committing adultery, not-lying, not-drinking *sake*.

minor lying, he shall be exhorted and led to confess. If he fully confess (zange), his sin shall disappear, and later he shall be considered worthy to receive the law of the five classes (of priests). But the man who commits major lying will with difficulty repent and have his sins cleared away. And he cannot again receive the law of the five classes. In this the sacred books all agree.

Fundamentally the works of body, mind and mouth are all one. They seem to be different but they are not different. The body sometimes determines the works of the heart and mouth; the mouth sometimes determines the works of the heart and body; and the heart sometimes determines the works of the body and the mouth. Hence in the sacred books, lying, which is a sin of the mouth, is called also a sin of the body and of the heart. It is not necessary to say it is a sin of the mouth. Lying with the body is as when a low official to deceive the people poses as a high official, and persons without virtue or without ability pose as virtuous persons or persons of ability. All these belong to that class. For example, in the time of Kan a man called Sei-hōsui got in a yellow chariot and went to the palace and posed as the Crown Prince of Ei. In the time of Senkoku the teacher Nankwaku deceived the people of Sei. In the time of To one passed the examination by pretending to be unable to write. These are all lies of the body. But not all acts of this kind are sinful. In the historical book Shiki, when Keiyō was surrounded, the general Kishin got in a yellow chariot, hoisted the imperial flag, and descended upon the place called So dressed as a high official. This being a strategic move in time of war and being prompted by loyalty cannot be said to be a sin. Again when Confucius disguised himself and passed through the country So, it was not a lie, as the circumstances were unusual.

Lies of the heart are as when one resolves to do a good thing and then goes away and lightly changes his mind, or as

when one swears to the Buddha or to the spirits of the gods and then goes away and lightly breaks his vow. Many people think lightly of the inner heart of man but herein lies the power to perfect the moral life. The man who, having made a resolution, presses forward without looking back is the man who ought to be called a hero (Eiyū Gōketsu); in this world such vessels will be sages and Buddhas. But if one purposes in his heart to do evil and then repents of it, this is not lying. Even if one vows to a god (shinrei) to do a thing but afterwards finds it to be wrong and repents of it, it is not lying. Such things as rebellion, betraying one's friends, or putting a stumbling-block in another's path, even though they are not found out by men, yet are a violation of the laws of heaven and the laws of men. He who would keep this commandment perfectly must say what he thinks, and act as he speaks, his acts and words agreeing and his heart not being different. This is called truthfulness of the three works (Sangyo, 三業 works, of body, mouth and heart.) To give one or two examples:—in the biography of Kuyo and others, king Sō (莊) of the country called So (楚) was besieging another place called Sō (宗). After the siege had lasted for five months, the besieging army had only seven days' provisions left. The besieged also were without food. The king of So commanded a general called Shihan to climb up on an artificial mountain and spy out the enemy. At that time Kwagen, an official of the besieged, had climbed upon a mound and was speaking to the people. Shihan spoke to him and asked how they were faring on the inside. Kwagen replied, "We are exchanging children and eating them and we are using dead bodies for fuel." Then Shihan asked, "How do you feel about it?" Whereupon Kwagen replied, "A gentleman pities the suffering people but a small fellow takes pleasure in their hardships." Then Shihan added, "Just be patient. Our army has supplies for only seven more days." He returned and told these things to king Sō.

The king grew angry and said, "Why did you tell our affairs to the enemy?" Shihan replied, "Even in so small a country as Sō there is one who will not practise deceit. In a great country like So, if there were no honest subjects, it would be a disgrace." King Sō was impressed by these words and withdrew his troops from the siege. In this case, both the army of So and the fortress of Sō were saved by the honesty of the two officers.

Again in the time of General Shin, Yōkō formed a line of battle against Rikkō at Kōryō. The opposing leaders sent messages to each other and agreed on the day for the battle. They agreed that they would not try to take each other by surprise, and Yōkō went into the enemy's country and received grain for provisions for which he afterwards sent silk as payment. Rikkō sent *sake* to Yōkō, who drank it without doubting. When Rikkō was sick, he sent to Yōkō for medicine, and the latter made the medicine and gave it to him. And it is said that Rikkō took and drank the medicine. Even though these are extraordinary cases, still they are interesting.

Again in the dynasty of Shunjū, Jungo of Shin surrounded Kō. One of the besieged offered to betray the garrison and deliver the fortress to the enemy. But Bokushi would not allow this. Those around him began to ask if he would not thus take the fortress without fighting. But Bokushi said, "If we accept this offer and give a reward, it will be rewarding iniquity. And if we accept it and give no reward, we shall lose the confidence of others. Both ways would be wrong." So he sent a messenger to the fortress and gave the name of the traitor and had him put to death. Three months later the men of Kō desired to surrender. But Bokushi said, "Guard your castle a little longer. You still have a source of supplies." His officers said, "It would not be wrong now. Why do you not take the castle without further troubling the people?" Bokushi replied, "For them to surrender while they still have strength is laziness, and to take advantage of their

laziness is not right." Later their strength and supplies were exhausted and Kō was taken without the loss of a man, while the honor of the army was preserved. These also are interesting facts. Of course there must be tricks and strategy in war but it is well enough to know all sides. Chimpei of Kan said, "I have many plots; therefore my power is gone and cannot rise again." He at last knew the will of heaven.

According to the book Tōsho, Bokko Kwaion formed an alliance with: Tohan, Kwaiketsu, Tokokkon, and other countries and led several hundreds of thousands of soldiers in an attack on China. Among all the Chinese subjects Kwaku Shigi was the only man the barbarians dreaded. Therefore Kwaion deceived all the barbarians by telling them that Gen. Kwaku was already dead. So when the battle was joined, Rikwō-san and others were sent to tell the people of Kwaiketsu that Kwaku Shigi was still living. But they would not believe it. Then Shigi himself, seeing the urgency of the situation, came forward and said, "There is nothing to do but to go and tell the truth." Then he took several horsemen with him and went into the midst of the army of Kwaiketsu and after making a treaty with them came back again. These are good examples of acting the truth.

In the book Shiki it is said that, when Kisatsu, Prince of Ga, was sent as an ambassador to Chūgoku, he first passed through the country called Jo. The king of Jo saw the beautiful ornamental sword that he wore and took a fancy to it. Kisatsu became aware of this and wished to present the sword to the king, but as he was on his way to Chūgoku on state business, he went away without mentioning the matter. Afterwards, when his mission to Chūgoku was ended, he again passed through Jo. But the king had died in the meantime. So Kisatsu went to his grave and hung the sword up on a tree and left it. This is what we call truthfulness of the heart.

As an example of this virtue among women :— In the days of Sengoku, Shō, king of So, had a favorite concubine

called Saiki. He also had another called Ekki. It is of the latter that we speak. When king Shō died in battle, his younger brothers, Shiryo, Shisei, Shiki and others said, "If the mother is true, the son will certainly be virtuous", and they set up Yūsho the son of Ekki to be king of So. This is Keiō of So. For these facts consult Shiki and other books. Among those that have departed from this world there is no need to number the sacrifices made by the Buddhas in preparation for Buddhahood (inchi no shugyō 因地ノ脩行) or the works of the bodhisatva and Shōmon (priests) and laymen. But if we should mention one or two examples; in ancient times the king Fumyō was captured by the king Hanzoku. Hanzoku gave him liberty to go home for awhile and told him to come back after a certain length of time. Fumyō came back promptly and Hanzoku said to him, "One should value his life; why have you come back on time"? Fumyō replied, "It is better to tell the truth and die than it is to live by telling a lie." Hanzoku was impressed by these words and let many people escape the sword. This is a good example of keeping this commandment. After the death of Shaka the bodhisatva Gohō swore that he would not leave the vicinity of the Bodai tree till he died. The bodhisatva Shōben vowed that, until he was called Nin-Tenshi, he would not see the Bodai tree. He also kept his vow. Again, according to the strict law governing young priests, they are not to lay aside their priestly dress for any reason, not even when eating or taking a drink of water. These things are examples of keeping the commandment perfectly.

In the Discipline (Ritsu 律) St. Dai Kashō is the first of those who have practised the religious austerities. In his latter years Shaka taught him, saying, "You are already old and feeble." You would better leave off the practice of Zuda. But the saint answered, "I never in anything disobey the Master, but when I started on this way, I vowed in my inmost heart. Therefore I believe you will allow me to keep it up as

long as I live." This is an example of the truthfulness of the heart. So there are two ways, one for the layman and one for the priest. But the keeping of these by great and good men is one and the same. In the words of the world, "If you want to find a faithful retainer, look in the gate of Confucius". In the same way we want to find good men of the world for the priesthood.

In the Kegonkyō it is said that, among those who commit this sin, the worst fall into hell, the next class become animals, and the next are born as demons. Even if they are born as men, they have two kinds of reward. First, they will be deceived by men, and second, they will be scoffed at by others. This is called an unnatural result. This other is a natural result. In one of the supplementary books it is said :—"In the visible world the result of falsehood remains, and the efforts of farmers do not produce full results. This is called additional result. This is the law of falsehood. The reason is that it is a violation of Reality. Reality and Karma (enki) are strange things and if followed will produce wonderful peace. If violated this wonderful peace will be lost. Just as when the arrow has left the bow-string it cannot be stopped.

The foolish person says that saying the word fire does not burn his mouth, and saying the word food does not satisfy his hunger. He makes light of words. But that is an awful mistake. Even though they cannot be seen with the eye, a man's fate and luck are decided by words. Here our works bear fruit and decide our eternal destiny. He who understands Reality and Karma knows that, whether he will go to hell, or become an animal or a devil may be decided by the words he speaks at one time. This not-lying commandment is highly reasonable as regards things both sacred and secular. It is the law of this world that adulterers are also liars. In the Rongo it is said that in ancient times fools were honest. But now-a-days they are all liars. A fool naturally becomes a liar. In a sacred book it is said that the (mythical) king

Tenrinshō[1] and his son were virtuous from their birth and never lied. Because of this virtue the kings and people of the four worlds were not disobedient to his commands. In this present world also there are great men who, being virtuous by nature, are not guilty of much lying. Because of this virtue all their subjects are obedient to them. If a people lose faith in their rulers, the country gets into a state of confusion. In the book Shiki, king Jo of Sei commanded one of his principal officers to guard Kikyū. He promised to change the guard when the melons were ripe. So when the time came, the officer asked to be relieved, but the king would not grant it. This was the cause of that king's downfall. Take warning from this! Truthfulness is the virtue of a ruler. The rich of the world are truthful. If a wealthy house loses its reputation for truthfulness, it will prove to be its undoing. The eldest son of Tōshukō went to the country So and pleaded with Sōsei for the life of his younger brother. First he made a gift of a thousand pieces of gold. Later he heard that an amnesty had been proclaimed in that country. He went again to the house of Sōsei and appeared as if he begrudged the money he had given. Sōsei returned the money. And finally the younger brother was put to death. By this we can see that it behooves a man of wealth to be truthful.

Among poor people and laborers there are many who are not ashamed to lie, yet their loss is seldom very great. If a poor man is truthful, he has a part of the virtue of a rich man. A wise man talks but little and does not lie. If a man talks too much, it will be a blot on his character. If he lies, he will lose himself as well as his house. Again, fools are great liars. Because men are deceivers, it is said that they will be deceived. If a fool is true, he has this one of a wise man's virtues. The world is an interesting thing;—natural

1. Literally "hoop-rolling-holy-king." A synonym for a perfect ruler. He lived in the world up to the time when man's life time was shortened to 80,000 years!

law is regular and there is no variation or falsifying about it.

Again, in very ancient times a certain man fell ill. He did not use needles and burning but thought he would get well by prayer. This is reasonable. It is a saying that there are many lies in the heresy of some preachers, but this is not true of all the Buddhas and their disciples. The man in whom there is no falsehood will obtain the truth. If a man has the truth, all his words shall become a Law-Gate. By these words he satisfies the Law and attains unto freedom-from-desire and unto the holy way. Shaka from eternity not being lacking in this virtue, all men have kept his edict. For example, in the book Discipline, Prince Nanda and his wife Sondara loved each other intensely and whether asleep or awake were never separated from each other, just like Mandarin ducks! Once the Prince painted the Princess's eyebrows for her. Just then it happened that Shaka knocked at the gate. Nanda started to go out. His wife caught his sleeve and would not let him go. Manda says to her, "Shaka (Seson) has come and I must go out". His wife answered, "Then be sure to come back before the paint on my face is dry." So saying, she turned loose his sleeve and sent him out to see Shaka. Shaka persuaded him to go with him to the temple Tairin and then commanded him to leave his house and become a priest. Nanda had no desire to become a priest, but, since he could not oppose Shaka to his face, he agreed. That is the way it is. Again it is said that all the world follows the teachings of Shaka. For example, when Shaka was in a mountain, once he met a lion and the lion obeyed his word. Or again, after he had attained unto the Way, once as he was going to the castle Harana, a river, a lifeless thing, obeyed his word and separated in the midst and divided into two parts. This is a fair example. Why is it so? The law is that way. His conduct being correct, the whole world moves according to his works. When Shaka had completed his six years of austerities and started for the Bodai tree, a "good-luck" bird

(phoenix ?) was flying in the heavens, a white deer led the way, the wind-god blew away the dust, the rain-god sent a gentle shower, and even the trees and grass made salutations, it is said. His thoughts being true, all the world moves according to his thoughts. In the book Discipline it is said that the man who keeps the commandment in purity can accomplish what he thinks. This is called the true word of all the Buddhas. Even in these last days, even one of the lowest among men, if he leave his house and enter the Buddhist Law, if he from his birth speak no falsehood, can without a teacher become an enlightened vessel. These are interesting facts. He who truly keeps the Buddhist commandments will naturally become enlightened. In the Kegon, in the chapter on Entering the Sacred World (Nyū-hō-kai), Shūgei Dōshi says to Zenzai Dōshi, "My good man, I have gotten rid of sin and have obtained the enlightenment of a Bodhisatva. I shall take the name 'Zenchi Shūgei' (I know all arts well). I am always calling over these letters of the alphabet, (a-ra-ha-sha-na, etc)." These "mother letters" are what the children of India learn to write. In Japan we would say i-ro-ha, and in China they say jō-tai-jin (上大人). When I speak the syllable "a", I enter the gate of paradise. By the majesty of the Bodhisatva it is called the changeless world. The meaning of the letter "a" is "all-things (issai-hō) really-no-birth". The meaning of "Really-no-birth" is that, since it rules all things (bampō), it is called the changeless-world. What is this "Really-no-birth"? All things from the beginning are not born (self-existent?) And not being born, they are not destroyed (indestructible). For instance, take a man who is living now. After ten months in the womb, his six senses are fully developed, and he is born into the world. This is thought to be his birth but it is not so. The real birth is in the womb the first week after conception, and after conception, if there is no hindrance, the process of differentiation increases. When the members are all perfectly formed, it must of necessity

be born, just as fruit falls off the tree when it is ripe. So must a child be born. So when a child is born, it is not the real birth. If it is asked if the real birth is at the time of conception, it must be said that fundamentally conception is the result of work (goriki 業力) If this work-seede xist, it is just as if a huge boulder were started rolling from the top of a high peak. It cannot be stopped en route. It must go where it is destined to go. Conception, too, being an after effect of work, is not the real birth. When this work was completed, conception took place. Then if we ask whether work is the real birth, we shall say that work is fundamentally the result of desire. If desire does not fail, it is certain that work will be produced. Then is desire the beginning of life? Desire was born from wandering thoughts because the heart chose to follow its own bent. If these wandering thoughts exist, desire must of necessity be born. Desire then, being born of something else, is not the first cause by any means. Then is a wandering imagination the beginning of life? (shō 生). A wandering imagination is born of environment. Environment depends on the heart. Environment (kyō 境) creates other environment. Thought gives rise to other thought and thus we never get back to the beginning. Consider this well. Fundamentally nothing is born. And if not born it cannot die. Things we see today are this way. This year's plum blossoms are simply the blossoming out of last winter's buds. The buds of the late winter began to develop from the time the leaves fell in November. Preparation for the falling of the leaves has been going on since the ripening of the plums in the rainy season in June. The fruit began to grow from the time the last blossoms fell off. If we seek for the beginning it was at the time the seed was planted. But this seed comes from the time of the previous blossoming. The flowers and fruit of spring and fall chase each other around in a circle. From the beginning they are birthless. The sun rises in the east and sets in the west, and people on the earth see its rising and

setting. But as a matter of fact there is no rising and setting. The waters of the sea follow the moon and increase and decrease. But fundamentally there is no increasing and decreasing in the waters of the great sea. If a billion men should all at the same time spring a desire to be saved, and should begin to practise the works of a Bodhisatva, and should attain to the highest enlightenment, and should all go to dwell in the Great Nirvana, the totality of men would not decrease in the least and the world of Buddha would not increase one whit. Fundamentally there is no increasing or decreasing in the Buddha world nor in the world of men. Even if a billion men should stir up an evil heresy and commit an awful sin, this world of the living and dying would not increase and that other world of enlightenment would not decrease a particle. Pile up moments and you have hours. And there is no coming and going in these moments. Pile up the hours and you have days and nights. And there is no past nor future in these hours. Thirty days make a month. But there is no past or future in these days and nights. Pile up the months and you have a year. And there is no past or future in these months. Pile up the years and you have an age. But there is no past or future in these years. In these ages (gōsū 劫數)[1] the world develops and dissolves. In this it develops and in that it dissolves. In that it lives and flourishes and in this it disappears. It is just as when an enlightened man sees balls rising and falling in the air. The developing becomes a cause of dissolving and the dissolving becomes a cause of development. Like things develop simultaneously. Unlike things dissolve separately and develop separately. Or perhaps like things develop and dissolve separately and unlike things develop and dissolve simultaneously. They all move around in a circle and there is no

1. This "go" (劫) means a long time. Literally, it is the time it would take to pile up poppy seeds making a cube 100 miles each way, putting in one seed once in three years!

beginning or end. If a time is thought to be long, it is only our way of thinking. All things are birthless and indestructible. When Shūgei Dōshi pronounced the letter "a" and the meaning became clear to men, it was called Paradise-gate (Hannya-hara-mitsu-mon). This "a" is in Japan the "a" of "Asaki" (in the i-ro-ha alphabet). So it is not Shūgei Dōshi only that pronounces this letter, for every school-child in our country pronounces it. And it is not human beings only that pronounce this sound. All birds and animals possess this paradise-gate. And it is not living things only. This is the sphere where the sounds made by wind and water are able to enter by the power of the Bodhisatva. All things whatsoever enter in through this "a"-gate. Naturally words and sounds and rythmical voices have virtue and should enter this gate, but on account of the awful sin of lying they are hindered for the time being.

When one pronounces the syllable "ra" (of a-ra-ha-sha-na) he enters paradise-gate. This is called the gate of boundless differentiation (muhen sabetsumon). In the eightieth Kegon this syllable "ra" is called "ta". In the interpretation of the teacher Shōryō it is said that this is a misuse of "ta" for "ra" and that "ra" is the correct reading. The meaning of "ra" is that all things are dust. Since it is dust, there is variety; and since there is variety and since there is no limit to the variety, it is called the gate of boundless differentiation. If the "a"-gate is entered, there is there no such thing as dust. But dust is everywhere and is very hard to get rid of. How then is it impossible for it to exist? (In the "a"-gate). Fundamentally there are no permanent tracks left in the heart. There being no tracks left, the heart is essentially pure. The heavens do not receive even a little dust. Since human hearts are essentially pure, mountains, rivers, continents, grass, trees and forests are essentially pure. All men are originally pure. Hearts and environment both being essentially pure, the fruits of desire are also essentially pure. All men having originally

cast off all dust and defilement, they possess both virtue and the Buddhas of the three worlds. The whole world, originally casting off all dust and defilement, existed as reality. When Shūgei Dōji pronounced the syllable "ra", this gate was revealed to the hearts of men. This is called paradise-gate. The sound of this syllable "ra", being the "ra" of "ramuni", was not pronounced by Shūgei Dōji only but is pronounced by every school-child. The "ra" pronounced by Shūgei Dōji and that pronounced by the school children of our country are fundamentally the same. But it is not human beings only that pronounce this syllable, for it is said that all birds and animals and all living things pronounce this sound, which is made by moving the tongue. And it is not even confined to living things only, for water and wind make this sound. Only, this race of simpletons being held down by the awful sin of lying, this virtue does not appear for the time being.

Next, when the letter "ha" is pronounced, paradise-gate is entered. This is called the world of universal light, and this letter "ha" means fundamental truth. But when the "a"-gate is entered, fundamental truth cannot exist. Here all things are alike and both fundamental and secondary things lose their distinctiveness. This world of real substance, since it makes the light shine on all things, is called the world of universal light. This "all things" is the same as fundamental truth (reason? dai ichi gi 第一義). In the willow it is green and in the flower it is red. Fundamental truth is the same as "all things" (nature?). Beasts run at large in the forest. This is not different from all the Buddhas in Nirvana. The flying of the birds in the air is not different from the wisdom and virtue of the Bodhisatva. Anything that has a personality (individuality?) (gasō 我相), when it comes in contact with material things, takes on a material body. With the taking on of a material body excessive fondness is produced. And when this grows, love and hate are born. This

is what is called the lowest and meanest of all things in the world. The wanderers wander. Fundamentally there is no high and low in the way (Hō 法). In one of the sacred books it is written, "This way is perfect and there is no high and low. This is the highest enlightenment" (Anokutara sanmyaku sanbodai, i.e., ue naki satori). Knowing persons know. Fundamentally there is no such thing as highest reason. Since there is no highest reason, the highest enlightenment of all Buddhas is impossible. In a sacred book it is said that, if enlightenment (bodai 菩提) could be obtained, it could also be lost. But since it cannot be obtained through effort, it cannot be destroyed. When Shūgei Dōji pronounced the letter "ha", he called this way which is in men's hearts, paradise-gate. This "ha", being the "ha" of the i-ro-ha is pronounced by the children of Japan. There is no difference between the "ha" pronounced by Shūgei Dōji and that pronounced by the children of Japan. But it is not human beings only that pronounce this sound, for all birds and animals and evil spirits (akushu 惡趣), when they make a sound, pronounce this syllable "ha". And this is not confined to living things, for the sound of wind and water is not essentially different. This is the way of nature. Only, because of men's sins of heart and act, this does not become manifest for the time being.

Next, when the syllable "sha" is pronounced, the paradise-gate is entered. This is called ceasing from perpetual change. The syllable "sha" means change. Change is as when the sun goes and the moon comes, the spring vanishes and the summer passes away, the fall flees and the winter comes. The winter passes into spring and the years go and come. Youth passes into manhood and manhood declines. Living things die and dead things are born again. This is the meaning. Again it means all action. And action is the embodiment of life and death. Again this is the action of the incarnate Buddhas. If the "a"-gate is entered, the

incessant change which is characteristic of action will become impossible. The actions of life and death and the actions of the incarnate are called perpetual change. In this changing and dissolving, there being a great variety, it is called differentiation (sabetsu). Fundamentally the unattainable is called ceasing (dan 斷). Therefore it is called ceasing-from-perpetual-change. For all men to die in this and be born in that, is really only a manifestation of Reality. No matter what change may come as a result of works, the heart does not think of itself as heart. Things do not call themselves things. Forsaking then words and thoughts, being without gain or loss, without birth or death, without even the borrowed name of saint and sinner, there is no need for the distinctions of superstitious learning. Here, even if one apply himself and be taught and attempt the acts of a priest, it is like painting a picture on the surface of the water. Or if one attempt alone to achieve the fruits of a priest, it is like trying to measure empty space and to catch the wind. Even the works of a Bodhisatva who has a great heart and love and knowledge and myriads of works to his credit; even these are like crossing a river in a dream. When Shūgei Dōji pronounced the syllable "sha" and this virtue appeared in the hearts of men, he called it paradise-gate. The syllable called "sha" by Shūgei Dōji, is called "sa" of a-sa-ki by the children in Japan. It is not different from "sa". And it is not different from the "sa" in the mouths of animals and demons. And this virtue is not confined to men and is not different from the voice of water and wind. Only, from eternity all men, being guilty of the sin of lying, do not know this virtue.

Next, when the syllable "na" is pronounced, paradise-gate is entered, it being called the attainment-of-the-highest-way. The syllable "na" means name. The people of this world are deceived by names, such as anger and joy. In the higher world the permanent and the transient are distinguished by names. But when the "a"-gate is entered, the distinctions

of permanent and transient disappear. This syllable "na" being unspeakable and unthinkable, the distinction of all things permanent and transient is called the absolute (mushoe). The destruction and passing away of both active and passive is called the highest. This is said to be called the highest way. Fundamentally the phenomenon of the syllable "na" being unspeakable and unthinkable, there need be no ignorance, as there is no knowledge. When the place is reached where there remains no mistaken knowledge, then the passions of the nine grades of existence can be used and the knowledge of Buddhahood can be explained. One is then neither a sinner nor a saint. He throws aside the name of saint and sinner and enters the region of absolute existence. He is then in the world of saints. He is forever in the midst of living and dying, but it is not different from the Great Nirvana. On the one hand he is free from desire and pain, but on the other hand he still exists as male or female, high or low, wise or foolish. It is because the way is absolute and free from all things and cannot be bound at any place. When Shūgei Dōji pronounced the syllable "na" and saw the law appear in the way, he called it paradise-gate. The "na" pronounced by Shūgei Dōji is not different from the "na" of *so-tsu-ne-na*. This applies not only to men but to birds and beasts and all living things which pronounce the syllable "na" and have the way-gate in them. But it is not confined to living things, for all mountains and rivers and continents, and the voice of the wind, and the voice of the waters; these all pronounce the syllable "na". If it is asked why the men of to-day do not enter the way gate, it is because they are held down by lying and other sins and for the time being the Buddha nature does not manifest itself. But though it is not manifest, it cannot be said to be lacking. It is just as the sun and moon are not visible when they are covered by clouds, though they are existing all the time. They cannot be said not to exist because their light is obscured.

Shūgei Dōji explained in order the meaning of the forty-two letters and said to Zenzai Dōji, "We explain these 'mother letters' and these forty-two are the principal ones of the paradise-gate. But of these paradise-gates there is no end, the number is so great." But the first five letters are the a-ra-ha-sha-na of Sanskrit. These are the true words of Monju Bodhisatva and form the virtuous body of all the Buddhas. Again these are to be compared to the five Buddhas. To find out these things, one should enquire of the high priest of the Shingonshū. Look at this! To the man who in truth keeps this commandment against lying, if he live in Japan, the forty-eight letters of our alphabet become to him the way. In China the jō-dai-jin becomes the way. Like the i-ro-ha and the jō-dai-jin, the six classics, the writings of all the teachers, the Japanese Shoki, the Miscellanies and Japanese poems all become the way. Thus it is with words. Though acts, words and thoughts fill all space, they do not come from anywhere. They are all in this commandment against lying. If a man abide in the truth, he knows that he has within himself happiness and virtue, knowledge and wisdom. The men of the world train up the people with these teachings and words. The priests control the masses with this way, and at the same time arrive at the truth of all Buddhas of the three worlds. This is what it means to keep this commandment against lying.

Sermon V. On Not Exaggerating. (Fu-ki-go-kai 不綺語戒)

PREACHED BY JIUN, OF KATSURAGI, MARCH 4, 1774.

The teacher said: The fifth is the commandment against exaggerating. This word exaggerate (ki 綺) means silk with figures woven in (at random). In the dictionary this ki (綺) is this (欹), which means strange and irregular. Highly ornate words (aya aru kotoba) and words that are irregular are called *kigo.* This commandment took its name from this ornamental silk. These "flowery" words lose their simplicity and tend to looseness and riotousness. This has another name. In a new translation it is called "disorderly talk" (mu-gi-go 無義語). That is because it is without justice (giri 義理) and is useless. Again it is translated "unclean word" (zō-e-go 雜穢語). This is because it is not pure. Of the four commandments concerning the tongue (mouth), the other three are very plain and everybody recognizes them as sins, but in this case it is different, as this is the kind of thing that makes people laugh and thus hides its real face. But on that account we should strive the more diligently to keep it.

It is generally safe to say that great men are men of few words. At any rate, flowery words, strange words, and irresponsible words are not in keeping with the character of such men. If any one uses such language, he departs from the way of a great man and violates this commandment. In China what they call jests and riddles, and in Japan what we call levity, jesting, songs (haikai, songs of 17

syllables), bombastic language, and words spoken at the wrong time and place, all belong to this class. Again such things as love stories and foolish songs, if one take a pen and write them down, or if one say them over accompanied by the beating of a drum, such things may be overlooked by the ordinary person, but those who walk circumspectly are filled with fear by these things. The immediate result is to do harm in the present world and the more distant result is to become the seed of evil doing. Such tunes as that of the Empress Dowager of China, called "The Flower of the Beautiful Tree in the Back Yard," and that of King Yōtai of Zui, called "Playing on a Beautiful Night," destroy the country and corrupt the morals of the people. This is the result such things invite. The terrible fate of King Rakuhin and that of Ryūteishi and others, if viewed from the standpoint of these ten virtues, was invited by their manner of life. Kwōsankoku, when he was young, liked to write love songs. But discreet persons will not even allow such expressions as "ass's womb" or "horse's belly." For kings and gentlemen to imitate the ways of bad boys or lewd women is a very shameful thing. There is this kind of thing in the world: people like to make up scary tales and tell them to children to frighten them, and to frighten simple-minded people with ghost stories. They should know that such things breed trouble.

If we examine into the real nature of this commandment, it is one of the four commandments concerning the use of the tongue, but as said before, the works of body, mouth and heart are essentially one and this sin occurs in the works of the body also. Therefore in the Discipline this commandment is called the commandment concerning exaggeration by body and mouth. As concerns the mouth, it is as explained briefly above. As applied to the body, it is as when one in a low station tries to imitate the ways and wear the clothes of one in a high station. As when Ki in the

era Shunyu gave the Hatsuitsu dance (a dance by sixty-four people given only by kings). Or as when the Three Houses gave the concert forbidden to any but the emperor. Or as when the Prince Ta of Nanetsu in the days of Kan painted his roof yellow and hoisted the imperial flag. In any of the acts of the body, if ceremony is overdone, it is an extreme form of bodily exaggeration. Those who do not think carefully are apt to confuse this with body-lying. But the distinction must be kept in mind. Those who overdo ceremony for the purpose of deceiving others are guilty of body-lying; while those who through vanity or jesting do the same thing are guilty of exaggerating. If one in a high station put on the clothes and imitate the ways of one in a lower station, he is guilty of body-exaggeration. In ancient times, even when studying etiquette, it was not necessary for a king to imitate the manners of a subject. This is a splendid example of keeping the virtues. Busō the King of Min disguised himself as one of his subjects and, taking the name Country Ruling Great General, went all about the country. This is a notorious case of body-exaggeration. For a man to put on woman's dress and pass himself off for a woman, or for a woman to put on man's dress and pass herself off as a man, all such acts all called body-exaggeration. Of course this does not apply to actors and such persons. But the ordinary person must be careful not to do this. In the time of Shunju, Keiko and two of his retainers put on his wife's clothes and went parading around the palace. This was an awful thing. The story of the woman Mokuran, who put on man's clothes and went to war in her father's stead, as told in the Shiden, and the case where a man put women's clothes on ten brave soldiers, thus deceiving and routing the enemy, are in a separate category. These did not violate the commandment.

When a layman puts on priest's clothes and passes himself off as a priest, it is a violation of the commandment.

But here we must make a distinction. One kind is exemplified by Butei King of Ryō, who became a priest and went into the Dōshin temple and called himself a slave of Sanbō. His purpose was admirable but his act did not come up to a correct standard. Another example is that of Taisō of Tō, who put on priest's garb and entered the army, where he rendered various kinds of service. This was according to the correct rule.

Physicians and Confucian teachers have often put on priests' dress (to render some service) and this is laymen posing as priests, but from ancient times this has been the custom and is therefore not a violation of the commandment. Anything that is the custom of the country is not a violation of the commandment. To give a child in the home the name of some celebrated priest is not a violation of the commandment. For a priest to put on layman's clothes and pose as a layman is a violation of the commandment. In Tenjiku* a priest of the Bodai Temple accumulated elephants, horses, vehicles, conveyances, munitions of war and so forth and posed as a king. Now this is clearly a violation of the commandment. In all countries careless and thoughtless persons often commit this sin. In general, it is safe to say that a priest should be a priest, whether in the kind of lodgings he occupies, or in his vehicles, or in his followers, or in any of his possessions whatsoever. He should remember that in all his going and coming, his sitting down and rising up, in his wearing apparel and in his table fare, there is a fixed and fitting way. At the present time there are two classes of priests:—those who mix with the world and those who do not. Each wears the style of dress of his class and each behaves according to the rules of his order. These ordinary priests are different from the higher orders but their rules have been fixed from olden times and it is well enough to leave them as they are. By so doing, this commandment

* India.

will not be broken. Strictly speaking, it were better if these differences did not exist. If they follow some other way, it is a weighty sin. To wear a scarf (kesa) that is in tatters is a sign of the decadence of the teaching. To wear grass or to eat wood is not the right way. At the present time there is a class of priests called discipline-priests who wear a very large hat on their heads and who carry a square bag in front of them. This is contrary to the rule for superior priests but it has recently become the established custom of their sect and temple, and should therefore be left as it is. It is not a violation of the commandment. Strictly speaking, it is wrong to introduce an innovation even temporarily. It is written in the Discipline that to make new customs and forsake the old ones is a sign of the decadence of the Teaching. In all things this is true. It is well to do as the majority does. It is not well to stand alone. Again, among young priests there is the custom of giving nicknames. It is not wrong nor a violation of the commandment to allow this among the lower classes. Strictly speaking, it is wrong for young priests (shamon) to wear ordinary clothes and it is wrong for them to have secular names. Besides this, to have any different customs and ceremonies is a violation of the Way. Those who truly keep this commandment, if priests, will act like priests in all their doings, and, if laymen, they will act like laymen and keep the common law (of the heart). If laymen are nobles, let them act like nobles and keep the law; if they are of the lower classes, let them act accordingly and keep the law. Men should act like men, and women should act like women, and all should keep the law.

If a good man wishes to keep the law perfectly this is the way to do it;—In the time of Shū when the king Bu-wō died, the heir was not yet of age. Shukōtan became regent and took charge of the government. One day the young king with his younger brother Shukugu went out into the yard to play. In their play the young king cut Kiri leaves

and made a square ball (kei 珪) and presented it to Shukugu, saying, "With this sign I present to you a dukedom." Shukugu was very happy and told Shūkō about it. Shūkō put on his ceremonial robes and crown and offered his congratulations. The young king said, "I was only playing," but the regent answered, "Emperors do not joke." Consequently the country called Tō was given to the younger brother. And it is said that from that time on the young king did not indulge in jokes. If we take the Ten Virtues as a standard, this was an example of the highest virtue. It was a good example to set before loyal subjects as well as before kings who wield the sceptre of authority.

One virtue cannot stand alone. It requires supports to enable it to stand. A thing does not grow of itself but must have the support of other things. If an innocent child grows up to be a guileless man it is because he has had good parents and teachers. Only, in a country it is hard to get loyal subjects and in a house it is hard to get reliable help.

Even the sages are not faultless. To hear true words and know one's faults, and knowing one's faults to mend them; this is the heart of a sage (kenshō 賢聖). But this does not mean that one must give up jokes altogether. And one cannot say that he makes no mistakes. Simply, there are things large and small, and things may be important or unimportant according to one's station. A samurai must not joke about things pertaining to war. A Buddhist must not joke about the Law. And kings must not joke about governmental affairs. This joking, though it seems to be but for a moment, is not a light matter. A teacher must give himself to his teaching and a retainer must be brave. The writings of Ryūshikō on this subject are not to the point. Kings and princes rise up above the people like clouds over Mt. Tai and their glory is like that of the sun and moon and the people look up to them as their model. Therefore their mistakes are like eclipses of the sun and moon and are known

in all lands. They are like a defect in a jewel, like a spot on fine silk. They cannot be covered. The common people, being unsophisticated and dull of understanding, are often ruined by a joke. Even though they and their houses are destroyed, they will not be known and numbered among men. This being true, the responsibility of kings is great. In the Shinsho we read that, in the time of the Emperor Kōbutei, the Emperor's favorite concubine was a woman about thirty years old called Chō. One day the King teased her by saying that, since she was getting so old, he was going to put her away and take a younger woman in her place. Then he left her and went into his own apartments and went to sleep. Chō made her servant cover the King's face with a garment while she slew him. Think of this, one word of jesting cost a man his life. In a certain chapter in the Shiki it is said that King Yū-ō had a concubine who would never laugh. The King tried every way to make her laugh but she would not. He then resorted to a desperate expedient. He sent up a rocket and began beating drums as was always done when an enemy was approaching. The princes, seeing and hearing this, all came with haste, but when they arrived there was no enemy to be seen. Then the woman laughed heartily. The king was very happy and repeated the performance frequently. The princes came a few times but got tired of being deceived and stopped coming. Then the Western Barbarians invaded the country. The king sounded the alarm but no one came to his assistance. He was slain and the country was at the mercy of the barbarians, who left, after taking all the treasures offered them as indemnity. And it is said that Shū which had had such a good reputation began to go down from that day and has never recovered.

In the book Tōsho* it is said that in the time of King Chūsō the queen was called Ikō and her father was called Igentei. The king wished to make the queen's father a court

* The history of the T'ang dynasty.

chamberlain but one Haien opposed it strenuously. The king grew angry and said, "If I should give the whole country to Igentei, would it be wrong? Then shall we begruge him the place of a chamberlain?" Haien was frightened into submission but went about secretly planning to overthrow the king. And in that month the king was overthrown by the empress dowager. That a country should not be put into the hands of an irresponsible man is plain even to a simpleton. These things come from pride and laziness and are sins both of the body and of the mouth. Strictly speaking, one act or one word of a king is more weighty than a small country. One word makes the country prosperous and the people happy, and one word throws the country into confusion and brings misery to the people.

These exaggerated jokes increase the suffering of the world. Caution and considerateness are the authors of joy and happiness. Here is a man. If he fall not into insincerity, the heavens and the earth, the wind and clouds, the sun and moon are all sources of happiness to him. Birds, beasts, grass and trees, ancient and modern men, all are sources of happiness to him.

To him who rejoices at the sight of the sun, the whole day from sunrise to sunset, the four seasons and the changes of scenery due thereto, all become sources of happiness. During that time there are various changes, some joyful and some sad, and sometimes sweet dew falls. These are all interesting things. Put some water in a vessel and let it reflect the light of the sun and in your bosom you can understand. The joy of the world is not to be compared to this joy. Think of it! There is no time left for exaggerating.

He who enjoys looking at the stars finds pleasure in seeing the jewel-like objects scattered about the heavens. The same is true of the five planets, of the twenty-eight constellations, and of the Great Bear. It is said that the practice of astrology is a very interesting employment. If we should

give a high-grade illustration, a priest in a monastery sees the stars and overcomes the demon of sleepiness and continues his work for the Buddhas. The happiness of the world is not to the compared with this. Think of it! There is no time left for indulging in such things as exaggeration. The people in this world who make the moon their friend are very numerous. This, as well as the four seasons and the changes of scenery, stirs up the poetic in us. Again there are some who tell fortunes by the drawing near or by the brightness and darkness of the stars. It must all be very interesting. To speak in an exalted figure, those who practise looking at the moon's rim enlighten their own hearts by its light. These by the sixteen phenomena show the perfection of the Law. Think of it! There is no time left for exaggerating. Those who take pleasure in looking at the clouds are said to know the seventy-two changes in the weather in the four seasons. And there are those who by observing the shape and color of the clouds, and the manner of their coming and going can tell what luck is to befall the world. There are hermits who look at the clouds and compose poems and songs. That must be very interesting. To speak of higher things, by these clouds one may know of the future of the body and the senses and, understanding the meaning of cause and effect, may enter abundantly into the higher life. There are those who take pleasure in the wind, or the rain, or the snow; it is all a matter of taste. There are lonely hermits in the mountains who like to hear it thunder. If these things happen in their proper season, it is pleasing. In one of the sacred books the lightning is compared to the Enlightened Way and is called Electric Enlightenment. It is said that there are seasons when, by coming in contract with thunder, one may know the deep thoughts of a Bodhisatva. There is no need to follow exaggerating.

Those who take pleasure in the four seasons in the Spring enjoy the Spring. They say there is happiness in

seeing the various flowers bloom and watching the birds mate. In the hot summer there is the thick foliage and the swarming of insects, all of which are interesting. The clear light of autumn, the snow-covered landscapes of winter, these also are interesting. Those common folk who make things in imitation of the scenery of the four seasons are childish, but still that is a good tendency. Those in the days of Kan and Gi and Rokucho satisfied their tastes by composing songs. Among those some have left the world. Chōmei (author of *Hōjōki*) and Kenkō (author of *Tsurezuregusa*) should have it said of them that they left the world and lived according to the highest taste. This teaching existed in those men. This is what the different classes of priests enjoy, and it is through this that one may come to know his own heart. Besides this, the love of mountains and waters, of grass and trees, is pleasant to those who love such things. To have real enjoyment, musical instruments are the last things needed. Still less are jesting and exaggerating necessary to happiness. From ancient times it has been said that real enjoyment is not found in transient things, and the sword dance and the accompanying music are of least importance. Kings have their pleasures and premiers have theirs, and soldiers, farmers, mechanics and merchants each have their peculiar pleasures.

Gentlemen should keep to their own enjoyments and the common people should keep to theirs. Real enjoyment is the gift of heaven and will last while heaven and earth exist. To bring the meaning near, we translate it heaven, but in truth it is Changeless Reality, and the happiness is as limitless as the body and heart. The distinction is made between the holy and the vulgar, the wise and the foolish, the great and, the small, the deep and the shallow, but the joy of their hearts is one. Their gift from heaven is one. Why so? There is no deep and shallow in the Way. The Law has taken leave of high and low. The joy of kings is to fulfil the

law of heaven. Wise kings and noble rulers fear heaven. Those who fear heaven will receive a commission from heaven. People do not go a-hunting during the farming season, and when the sun is in eclipse, men are careful about their actions. And when the elements are in confusion, men examine themselves. These things bring much happiness. This carefulness leads men to serve the gods at certain seasons. It makes heaven and heavenly virtues one and the same thing. In the book Eki it is said, "When we go ahead of heaven and do things heaven approves, and when we follow after heaven, it is good." In the book Shussehō it is said that, if a Bodhisatva does anything, all the heavens help him.

The middle classes serve the ancestral gods and do not neglect the worship of all the gods of mountains, rivers and so forth. If one worships at his ancestral shrines, he will receive the virtues of his ancestors and will pass them on to his descendants. It is not simply showing gratitude and keeping up forms. If one serves the gods, he will receive secret help from the gods and will perfect spiritual virtues in himself. It is not simply keeping forms and teaching the people the keep them.

The King becomes father and mother to the lower classes and instructs them as children. He suffers when the people suffer and is happy when they are happy. If he suffers with the people his suffering ceases, and if he rejoices with the people there is no end to his rejoicing. Benevolence proceeds out of him and comes into contact with its object. It helps the aged and fondles the young. It does not burn the mountain except at the proper time. It does not drain off a pond except at the right time. Birds and beasts fulfil their appointed days. Then there is no bad disease in the land. The law against killing is this kind of law; it casts not out an aged retainer nor takes away the property of the people. It appoints wise men to office and uses men of ability. It rewards the meritorious and uses the treasures of the country

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for the country's good. It does not act selfishly and disturb the public. Because it does not waste the wealth of the country, the people rejoice, and not being miserly, there is no lack of the necessaries of life. Without great effort on the part of the King he can show mercy to the subjects. And without much thought foreigners become peaceful.

The law against stealing is this kind of law; men do not throw things into confusion because of their own likes and dislikes. Wives and concubines take their proper places and do not let the secrets of the household leak out. Neither do they bring outside matters into the house. Even to the lowest classes there is no petty thieving and unseemly conduct. If men and women are pure, the government is at peace. The law against adultery is this kind of law. When a message goes out, the nations pay due attention. If there is good government once, it will be handed down to posterity. The law against lying is this kind of law. Leaving off flattery and sinking self out of sight and forsaking all kinds of jesting, he prizes simplicity.

The law against exaggerating is this kind of law. Keeping silent, the government succeeds, and in not being angry there is dignity. He does not command anything but good and speaks nothing but words of love. The law against reviling is this kind of law. He chooses honest officials, men with backbone, men who will be kind, and the people have peace. Just as the head uses the other four members, so is this law against being double-tongued. He does not like figures on clothes nor highly decorated vessels. He knows that excessive sweetness spoils the virtue of things, and that imported goods are not necessary. He knows that flowery figures of speech lead to falsehood.

He knows that many wants spoil the character. When he realizes his own contentment the people also are contented. When he practises self-denial the people of the whole empire practise economy. The law against covetousness is this kind

of law. The rulers are loyal and the common people exert themselves for their country. There is no dissatisfaction. All the people are happy in their occupations. Foreign peoples become obedient. There is no discontent. Bitter complaints are not heard and no frown is seen. There is no dissatisfaction. The law against being angry is this kind of law. He distinguishes between the false way and the true way and knows that the way of truth should be held in honor. He well knows the naturalness of reason and that peace of body and mind is to be found in keeping the law. If we remember the case where Confucius put to death Shōseibō, we should learn to avoid those who appear to be what they are not. If we recall how the king Inshō reverenced the Bodhisatva Ryūju, we see that we should make friends with the virtuous. In such a case all nations would bring tribute to our King, and we would use it to help those who have need. The great host of mankind would pay their respects. With his throne he pays tribute to the virtuous. The law against heresy is this kind of law. These are the joys of a great King. Musical instruments do not approach this. Still less are foolish works and exaggerations, drinking bouts and revellings to be compared to this. But this is not saying that Kings must not use musical instruments at all. Neither are banquets to be entirely prohibited. But to rejoice in the Way, and for all the world to be at peace, this is usually the greatest happiness. Neither is it forbidden to gather together relatives and subjects and have music and so on when the flowers are in bloom or the moon is bright. But it is never becoming in a ruler to sport with women. Such things are seen and heard amoug the servants and lower classes. But there is a higher pleasure. The King, having the throne, is different from the masses. It is said that Bodhisatva often appear as rulers of countries.

As for the premier, he does not hold the power in his own name but simply aids the King, and leading the lower

officials has always a humble heart. He secures safety for the lower classes and with them enjoys peace. His place is the highest that can be occupied by any subject, and his power is the same as that of a King. If he turns his head the nations tremble, and if he speaks the people obey his every word. His virtue fills the land and he does not claim the merit for himself. His mercy reaches to the birds and animals and he boasts not of his power. His pleasure is the same as that of kings and greatly surpasses that of musical instruments, not to mention drinking bouts, foolish jesting and silly revelling. One of his pleasures is that of receiving orders from the King. He obeys the will of heaven. Another pleasure of his is that of showing mercy to the lower classes. Real humanity lives in him. Since he keeps the law of heaven his house will be blest throughout the age. And since he keeps the moral laws of men his descendants will always be wise and virtuous.

The happiness of daimyōs is to serve their superiors. The King is heaven to them. They must not disobey his command. His command is heaven to them. By fearing the word of the King, one perfects his own virtue. By ruling and developing his own daimiate, he receives profits from the mountains and seas. His daimiate is the gift of heaven and the favor of the emperor is a sign of the virtue of his ancestors. As for those below him, he instructs the people and receives strength from them. The people are the gift of heaven and the favor of the emperor is a symbol of the virtues of the ancestors. Looking backward, he cares for the ancestral tombs and continues the good government. Looking forward, he puts wise and good men in office and leaves good works to posterity. In his heart he knows he must honor the truth, and must revere a virtuous samurai. These are real joys. Small men cannot attain unto this. There is no place for jesting. It is foolish to think that happiness may be had from jesting.

The pleasure of lower officials is to serve their superiors. They are not dilatory about this. Their superior is their heaven. Their work is their heaven. Following this command of heaven, they naturally obtain other happiness also. The prosperity of his house and the dignity of his person are in keeping with this law of heaven. Filial piety and duty to friends and relatives are best fulfilled by keeping in this way. The official meets Kings and princes and his talents are made use of and his desires accomplished. For the people to have peace through him, for the country to prosper through his efforts,and for order to be established ; these are his joy. There are things big and little, but they are all done for the King. There are times long and short, but while one lives, he belongs to the King,—hands, arms, feet and legs. There are thrones high and low, and there are strenuous places and places where there is more leisure, but they are all different timbers needed in building the house (kokka, state). Each must be careful not to go beyond the limits of his office but stay in the background and put others forward. There is real joy in this. Each place carries with it a title and an income, and there are male and female servants and there are descendants. For the sake of the people he uses able men as his helpers and has mercy on the widows and orphans. If he has leisure, he studies literature or military science. This is real happiness. The music of instruments and jesting are not to be compared with this. But if by any misfortune the ruler of the country should be ignorant and dissolute, then the subject, even at the risk of losing his place or his reputation, must not flatter the King as some would do, but must be faithful, and in case his country and his home were destroyed, he should sink his name and lay down his life. These are exceptional cases and are the result of the working of Karma. Even in such cases, by obeying the law of heaven, there is usually a way out by which happiness may not be lost. If trouble arises, a wise teacher and friend must be consulted.

Farmers as a rule honor the king and are the backbone of the nation. From ancient times governments have stood or fallen according to the prosperity of the farmers. If the farmers are in trouble the fields are not tilled, and if the fields are not tilled the people all desert the source of life and cleave to that which is secondary. They get a lust for gain, and when they get a lust for gain they lose the Way. This is a step toward strife. The god of agriculture himself taught the people how to till the fields, and Kōshoku taught the people to plant grain in the four seasons. Farming is a work in which one follows nature and nature's teachings. If we should go a little further, we might say that men assist nature and teach things to grow. But if we speak of the fundamental facts, there was rice from the earliest times. It was harvested in the morning and sown again in the evening. Or if it was harvested in the evening, it ripened again in the morning. There was no stalk or chaff. The neighbors were called and the grain was freely gathered and used. But among the people there was one kind of drone. In the morning he gathered food for the evening and in the evening he gathered for the morrow. Then others followed his example and gathered food, some for one day and some for five days ahead. From that time chaff appeared and after the harvest the stalks died. The people were greatly troubled and divided up the fields and began to prepare the soil, sow and plant. The four castes began from that time, it is said. But heaven and earth know no distinctions, are no respecters of persons. The four seasons and day and night show no partiality. There is no partiality in nature. Some men act selfishly and forsake the way of heaven and earth and do violence to nature and thus decrease their happiness. If we speak of the present, the five cereals or the seventeen kinds of grain do not lose their seed but still minister to the tastes and happiness of men. Men sow the seed in the spring, pull out the grass in sum-

mer and leave the results with heaven. That occupation makes the way of heaven its joy. When the proper time comes the seed is sown and when the proper time comes the ripe fruit is gathered. These all follow the impartiality of time.

Confucius also said, "You do not eat till the proper time comes. Crops must be planted when the ground is right, according to the impartiality of the ground." In ancient times it was said that, if you take an orange tree from the South (Kō-nan 江南) to the North (Ko-hoku 江北), it becomes a bramble bush. This is an interesting fact. We eat bread in the sweat of the brow. We put on clothes according to our ability. We eat when we are hungry and rest when we are tired. Men must be honest even to a grain of millet or a clod of earth. The neighbors all join hands and work together (i.e., among farmers). This intercourse is superior to that of princes. Relatives all help each other and this joy is superior to that of high officials. They are free from forms and ceremonies and each naturally takes his proper place. The husband works in the field and the wife carries his dinner to him and there is little room for envy and jealousy. All these have the approval of heaven and follow the impartiality of nature. There is joy in going out to work when the sun comes up and there is joy in returning home when the sun goes down. There is joy in paying taxes promptly. And there is joy in ministering to parents and nourishing wife and children with what is left (after taxes). This kind is the happiness that is sent from heaven. With this is not to be compared the music of instruments.

Still less are foolish jesting and exaggerating to be compared with it. But when the king is dissolute and the officials are cruel, it is like trying to get new silk in March and new rice in June. Again, when there are typhoons and famines, and old people and children fall into gorges and perish; when such experiences befall us, we must be resigned

to our fate. He who resents the acts of heaven and curses the times, is not walking in the Man-Path. When the officials are covetous and cruel and desire bribes, if one departs from the straight way and gives them money, he will ward off trouble from his neighbors. But if one is honest he will be butchered. Since there is this kind of trouble, there ought to be some way to get through it.

The way of mechanics and artisans also is interesting. If there are hands and feet there must be work for them to do. If there is a mind there must be thoughts. Idleness is a violation of the Way. And when the Way is violated pain is the result. Just as heaven and earth produce trees and plants and each has its work to do, so each man, from the Emperor down to the humblest subject, has something to do. As a result of Karma (Innen 因緣), each one falls heir to the occupation of his own house and works at the trade of his ancestors with all his heart. There is happiness in that and he thereby finds the Way. In the book Sōji it is said that Rinhen (輪扁 hoop-cutter) used to cut hoops and that the art of hoop-cutting lay in his hand. Just so the way of heaven and earth is in our hands and hearts. When Ryūshikō saw the life of Shinjin, he saw that the truth of heaven was revealed in the plumb-line of Shinjin. When the King Shun was at Jukyū he manufactured earthen ware. There was no breakage and this was because of the great virtue of the king. In one of the Sutras, it is written that, when Shaka was in this world and was yet a disciple of Brahmanism, he met a blacksmith who was very skilful in making needles. He would put a needle on water and it would float. This disciple of Brahmanism took up the art and put seven needles in the eye of a large one and put them on water and they floated. By this we know that, even in the making of needles the virtue of a bodhisatva was made manifest. Again, when Mokuren was in the world he was a mechanic. And he made a machine in the shape of

a man, which in its movements and working behaved exactly like a man. This shows that there was virtue in the machine. By this we learn that in any trade, if the heart is concentrated on the work, wonderful results can be achieved. And if good results are obtained then there is a place to enjoy heaven and the Way. But even if wonderful results cannot be obtained, still valuable earthly treasures may be won. If it proves to be useful to men it will serve to furnish one's support and there will be more than enough to support his parents, to nourish his wife and children and to give to relatives. In this there is happiness that comes down from heaven spontaneously. With this happiness is not to be compared that of musical instruments, jesting and exaggerating. Houses, boats, carts, clothes and the like, being articles that are used every day, are the most important (for artisans to make). But arms are necessary for protection, and ceremonial supplies and musical instruments are necessary for educational purposes. So each has its use and is necessary. In the Bonmō Sutra it is said that, in making coffins and so on from wood, the method of making them was all studied out and fixed. But beyond these, if they make things to encourage luxury or dissipation, or for immoral purposes or to encourage deception, it will be either a sin of the body or of the mouth, or violate the law of heaven or break the laws of men. These things will not be done readily by those who are trying to keep the Way.

Among merchants also there is happiness. In heaven and earth and nature there is a difference between mountains and seas. Things exist more or less according to environment. In the manufacture of all kinds of articles it is necessary for each man to be governed by his own surroundings and to stick to his specialty, and it is necessary also that there be a mutual interchanging of the articles produced. In ancient times it is said that Shinno got up a fair which was held in the day-time and had all the people bring their produce, and

when they had traded and exchanged their goods they went home. By this we see that travelling is approved by the Seijin and Kenjin (sages).

Mist rises up from the earth and becomes clouds or fog. Rain and dew come down to water the plants. Eyes and feet mutually help each other and right and left save each other. In ancient times it was said that the sun and moon put their heads together and the result was light. Cold and heat united and produced the year. All things and nature are thus. By co-operation all things are accomplished.

In the four castes of India are Setteiri (princes, etc.), Brahmans, and then Pisha who are merchants, and these latter are put above Shuda, which means farmers. The reason that merchants are put above farmers is that the latter in their work kill animals more than the former and the former are more intelligent than the latter. But of course, since merchants work for gain, if they are not careful, their hearts become corrupted. Therefore in China and Japan we put merchants below farmers. Therefore merchants must be on their guard. Just as in times of war people are apt to make the mistake of exalting military science into a virtue, so in times of peace people are liable to become polluted with avarice and lose the way. Great and careful men must bear this in mind. Wealth is the gift of heaven and of the god of wealth and is not to be had by reckless methods. Strictly speaking, it is the result of the equality of truth and of the keeping of the ten commandments. In getting profits from the soil, if the law of the soil is remembered, the results will be sure. In considering the times of heaven, if the law of heaven is observed, the profits will be great. But to violate the law of heaven as well as reason, and to sacrifice others for one's own gain; this way is beset with many pit-falls. To give an example; Takuoson decided to build his house in Rinbō. Then Ryōfui saw Shinkōshi Shiso and said, "This is a good opportunity". Both of these furnish food for thought. The

good business man combines money-making with good morals. First he serves his master and his parents, and next he looks after the welfare of his wife and children and neighbors and educates his children. The good man speaks and his servants move promptly, and in due time skin and flesh will cover the dry bones. As a rule, if the business man earns his money lawfully, hoards it lawfully, and uses it lawfully, he will fulfil his mission. It is the Buddhistic teaching that one should save up one fourth of his earnings. In China Tōshukō accomplished meritorious acts in Etsu. But instead of receiving the reward therefor, he went to Sei and dwelt in Tō and laid up great treasures in his house and helped his neighbors and the people round about.

In the Holy Teaching is the case of Sogon Chōja, who set up a house in obedience to the command of his deceased father. Emman Chōja enriched his elder brother's house and then left it for the life of a priest. Shudatsu Chōja and Zenshō Chōja and others like them used money to help them on their way to Enlightenment. These are all interesting cases. With this pleasure that comes from the possession of wealth is not to be compared that of musical instruments, jesting and the like. Farmers and mechanics do not get their happiness from poetry and literature, nor from the scenery of mountains and seas.

Besides these four classes there is the physician. He observes the signs of heaven and of the times and helps the sick and suffering. There is happiness in that. If it is said that musical instruments are as good as a true physician, we cannot admit it. Kanyu said that a gentleman is not to associate with wizards, doctors, musicians, and the different kinds of mechanics. But in India the doctor, was honored and was put in the same class with samurai and gentlemen. People entrusted their lives to the doctors. Even kings and patriarchs were left in the hands of doctors. But loafers and unfaithful vassals were different. Among Buddhist sacred books

there is one called the Doctor Book (Yakushi Kyō). In it there is a request that all ills be healed. In the sacred book Shuryō-gon-Kyō it is related how two famous physicians reached Nirvana through discerning the taste of medicines.

In the Bodhisatva school there is a medical department. In one of the secular books it is said that Shinnō-shi (god of agriculture) tasted all the herbs and first taught the people medicine. In truth, medical science is worthy of the wisest and best men. All sick people differ in the color of their faces and one can usually tell by the color of their faces those that are going to die. This is plain even to laymen, and the doctor by looking carefully at the face can tell whether the disease is an internal or an external one, and can know whether it was caused by exposure to wind, cold, heat or dampness. Again, the voice of sick people varies and gradually changes as the sickness grows better or worse. These things are apparent to all, and the physician by listening carefully to the voice can tell whether the disease is real or not. Then there is the pulse, and the general condition of the patient may usually be seen from it even by the layman. If the doctor examines carefully, he can tell whether the patient will live or die and whether the disease is real or imaginary.

In the days of Shaka there was a famous physician called Giba. He lived a very pious life and kept the Way. This teaches us that doctors should not while away their time sight-seeing, with *cha-no-yu*, with playing *go*, and with musical instruments. Still less should they follow after jesting and exaggerating. Physicians must be so zealous in their work that they will forget to eat and sleep and be unconscious that they are growing old.

Clairvoyants and the like have a way in which to go and their happiness lies in doing their work. The science of the sun and moon compasses heaven and earth and extends from earliest times down to the present. This science is interesting whether it tells of good luck or bad, of sorrow or of gladness.

On the whole it goes to the extent of revealing the wonders of astrology as well as the simple laws of nature. This is interesting. But even this extreme astrology exists to-day beyond a doubt. The sun (yō 陽 male principle) is born of the moon (in 陰 female principle) and the moon is born of the sun and the four phenomena result. These four (heaven and earth, sun and moon, stars and planets, mountains and rivers) undoubtedly exist to-day among men and things. Heaven and earth are living and do not cease. These four phenomena give rise to the eight combinations (used in divination). In these eight combinations the duties of men and the form of father and son are revealed. Heaven and earth, sun and moon, stars and planets, mountains and rivers, these are all revealed. If one makes these his joy, he will gradually attain to a high and holy place. The serving of the gods with a whole heart also is interesting. The effectiveness of the actual gods is striking and the existence of the other gods is dimly revealed. There is a difference between the gods of earth, and between those that are self-created and those that are born of two parents. But each has a virtue of its own, and they scatter and become the natural universe.

Each one has his sphere of influence. The help of all the gods is revealed in the universe, which is one body. And their virtue lies in the fact that there is no difference between the gods and matter. When men were born of the gods, then the name of gods was given to the latter and their sphere was defined. We speak of Taka-ma-no-hara (paradise), and of Ame-no-mi-naka-nushi (the chief god) and all the way down to Satan (Araburu kami). The god of the fashions of the year, and all the demons; their nature and doings are very interesting. Noisy musical instruments are not to be compared with this, still less should we indulge in foolish jesting and exaggerating. They say a gentleman should not associate with clairvoyants and sooth-sayers, but in India this was the occupation of Brahmans. And in ancient times it

was said that if a gentleman was not in the palace the next best thing for him was to be a doctor or a fortune teller.

Besides this, when we think of the work of the veterinary surgeon, it seems like an insignificant business, but if we look into it more deeply it is interesting. In the book Agonbu, in the part called the Herdsman's Book, it is said that Enlightenment may be attained through the keeping of the herdsman's law.

Arithmetic is one of the six arts. Its deep parts are beyond the reach of our minds. In ancient times Saint Anan through the law of Arithmetic found out the number of leaves on a tree. Later on Nikenshi, by the law of Arithmetic, found out how long and how happily Kenshō Sanzō would live. In Tendai Ichigyō Zenji (A. D. 683–727) met a strange man and learned this art. These are all interesting. The writer speaks of the art of writing and says that if the heart is right the pen will naturally go right. There is a reason for this.

Besides this, there are the rules of etiquette, the arts of riding and archery, the science of making calendars, the sciences of Astronomy, Geography and Meteorology; these all proceed out of the realm of the Bodhisatva and benefit the world. In all these there is a way. And if there is a way there ought to be happiness. In all things if one works whole-heartedly he will receive the help of the gods. And if there is the help of the gods great mysteries may be solved. And if mysteries are solved progress in virtue is wrought. Even coming down to the *Cha-no-yu* and *Kō-awase* a way is contained therein. This may be called a small way but we should look for it.

As to children, their fortune is in their parents. Their happiness and knowledge are obtained by the practice of filial piety. There is happiness in paying their respects to their parents morning and evening. To see the faces of parents and hear their voices, this increases happiness and wisdom. In the book called Discipline, the king Hashi-no-ku

repeated the words of his father, saying that the words of a former king are the words of Bon-wō (one of the kings of heaven) and of Taishaku (king of all the heavens).

In one of the sacred books it is said that if a man honor his father and mother the Great King of Heaven abides in his house and the King of All the Heavens abides there also. He does not associate with friends nor take a wife without the permission of his parents. If he does not love his parents he cannot master any art or any learning. By leaving off things for the sake of his parents he achieves the real learning. If his parents forbid him to read he must not take in his hand even a book on filial piety. To not take it up is to hold in his hand the real book of filial piety. Thus he attains to the way of filial piety and receives the blessing of heaven.

In ancient times Gushun was famous for his great virtue and became the successor to King Gyō. (The heir to the throne was unworthy and they sought a wise man). Through filial piety the wealth of the four seas and the thrones of kings are obtained. Of course there are some who have filial piety and yet die in poverty and misery. Foolish men may say it was because they were without virtue, but such is not the case. If we look with true eyes we see that such people are not wrong in holding on to this virtue. Some things are fast and some are slow, and some men receive the reward for their deeds in this world and some receive it in the world to come. Not only the wealth of the four seas and the thrones of kings, but the thirty-three heavens and the palace of the king of heaven are in this filial piety. This is not only the dwelling place of the King of All the Heavens, it is the foundation of Nirvana itself. In the Bon-mō-Kyō it is said, "Thou shalt honor and obey thy parents and teachers." This is the way of the Law. Filial piety is called both a commandment and a prohibition. "You must serve them while they live and remember them after they are dead. And while you live you must not change their ways, but must respect their wishes in

all things." You must continue in the occupation you received from them. Our parents enjoyed caring for us more than drinking nectar. And even their chastisement should be prized by us. There is happiness in this. It is not necessary to borrow the music of instruments. Still more is exaggerating a departure from the way of heaven and earth. If for even a moment we feel impatient in our hearts with the wishes of our parents and think that their love is insufficient, we thereby sow the seed of misery and open the door toward destruction. If we see parents persistently doing that which is wrong, let us think of that as an exceptional case and let us take into consideration the times and the circumstances. Whenever we feel uncertain about a thing let us seek the guidance of wise and good men. To sum up, this filial piety is not an invention, neither is it a difficult rule by which to walk. It is simply the natural and peaceful road for a child to take. Why is it thus? Parents are the sources of our characters and our virtues. Persons who have gone deep into sin forget even the names of their parents. In the Bon-mō Kyō it is said that, if one commits sin (toward parents), he becomes unable to become a Bodhisatva. But not only so, he cannot hear the names of his parents and of Buddha throughout the second and third eternities. In a secular book it is said that one sees parents and teachers in a dream. These are all sources of happiness. Just as a fish plays in the water and a bird flies in the air, so is a dutiful child or grand-child on the knees of parents or grand-parents. If it is really this way the way of filial piety is perfected, whether one digs a golden bowl out of the ground or finds a bamboo sprout in the winter time or not. There are undutiful children in the world. Some fall a victim to the lust for gain or fame, others to gambling, women, or drink. But we should remember that in each case it is the exceeding sinfulness of sin.

To those who are servants and vassals their masters are the law of heaven. They receive the pleasure of their masters,

and this is the source of their happiness and wisdom and the real enjoyment sent down from heaven. When a command is given, the happiness of heaven comes down, and when this command is carried out, this happiness is received. If a man is faithful in one word or one act, that virtue will reach unto heaven. I have used a simple illustration and called it heaven, but in fact this law (loyalty) proceeds from Reality and saves a race of unhappy mortals. If one serve his master with all his heart, he will unconsciously partake of his master's happiness, virtue, and wisdom. To use a famous illustration: Shūkōtan was treated as an emperor for generations, but it was not improper. It would be impossible to write down all the ways in which officials of lower rank, ordinary samurai, servants in the houses of farmers, mechanics and merchants fall heir to happiness, virtue and wisdom of their lords. Especially if one has a good master, and master and servant are as one flesh, there is no higher happiness than this. With this is not to be compared the music of instruments, and exaggerating is not to be mentioned in the same day with this joy. But if, unfortunately, one should become a servant to a bad and foolish man and should be mocked for his loyalty, be it known that wise men will not speak lightly of that virtue. Though such a master should break the laws of his country, let us say that his is an exceptional case and it will be recognized as an exceptional case by wise men. It being the exception and not the rule, one will not thereby lose the real happiness.

The virtuous way for woman is the path of obedience. According to the Chinese teaching there are four virtues in woman and these are the three obediences. The essential thing is obedience only. In the Gyokuya-Kyō (Buddhist Esther), there was a company of seven classes of women who had five virtues and three vices (lust, anger, destructiveness). But the essential thing is obedience only. There are ten sins and eighty-four imperfections, but if there is obedience, there will

not be many mistakes. There is joy in practising this obedience. She has a throne, but it is her husband's throne. She has an income, but it is her husband's income. The husband's responsibility, his work, his voice, and the color of his face should be the wife's heaven. Without the husband's permission the wife cannot even worship the Buddha nor read the sacred books. In such cases, not to worship Buddha is according to the will of Buddha. And not to read the sacred books in such a case is to possess the heart of their teachings. To serve the wise and great in love without losing reverence, this is to receive the real happiness sent down from heaven. Unfortunately, the husband will sometimes be reprobate and worthless, but this is the exception. This is the working out of Karma. But in such cases there is a way. When Buddha was in the world, if there was such a case among the higher officials, the wives went to Hōyo Daini (a priestess) and purified themselves and then led their husbands to repent, and they and their husbands became priests and priestesses. If, unfortunately a woman becomes a widow early in life, she must walk circumspectly, keep her house in order and educate her children. This is the kind of woman that Bisha Kyamo was. If a woman is content in the place where she finds herself, takes things as they come, and keeps her heart in the Way ; this joy far surpasses that which comes through music.

In Confucianism, when one lives up to the teachings in regard to etiquette, loyalty, benevolence, righteousness and filial piety, he does so in company with the people. And when he is not in company, he is careful of himself and of his acts. Confucius elaborated the teachings of Gyō and Shun and made the teachings of Bun and Bu the standard. Sōshi (曾子) said the way is one. Mencius said we must foster high-mindedness. Later, Tōchūjo and Kyusho discoursed on the five elements and Wōtsū made the six classics the standard. The scholars in the So era taught morals and ethics,

and though the different teachings differ in depth and quality, still there was happiness in them if one kept them conscientiously. This is far superior to the music of instruments.

Bokuteki practised economy. With this teaching he made the country and the people rich. Yōshu taught individualism and said that fathers should perfect their own characters and not ask for filial piety from their sons; sons should work out their own salvation and not ask for their inheritance. Vassals should look out for themselves and not ask favors of their lord. This was to be applied in the case of individuals as well as toward the government. With this is not to be compared the music of instruments.

Thus far we have been comparing the pleasure of musical entertainments with real happiness and showing the inferiority of the former. Fundamentally there is no high and low in the Way. The Law goes beyond the distinctions of large and small. But it does not mean that musical instruments are to be thrown away. These musical instruments were used by the holy sages in ancient times. Kwotei commanded Reirin and had twelve kinds of music arranged; six masculine and six feminine. This is not a made-up tale. In the Esoteric Teaching (Shin-gon-shū) there are dancing and singing Bodhisatva. These are a proof of the wonderful wisdom of Rushana (Buddha). If we follow up the matter, we see that all men other than the holy sages have normal characters. In changing these abnormal characters music is of first importance. If there is form there is sound and if there is sound there is an impression. To be impressed by sounds is a very familiar experience. In olden times, when the sound of the hymn was harmonious, the people were orderly; when the battle cry was raised, the soldiers trembled; and when frivolous songs were sung, the heart became riotous. When the five sounds were made to harmonize, the inequalities were made even.

Music has done much for the etiquette of the court and festivals, and to subdue the emotions. Broadly speaking, it has helped governments and assisted in regulating the weather and all things.

It is said that Confucius heard the music of a flute and for three months did not know the taste of meat. In the Buddhist Law it is recorded that the Bodhisatva Memyō composed sacred music. The man of the world being moved by these sounds knows that there is no place in the world for him and this becomes the reason for his entering the perfect Way. From these examples we see that music and sounds and dancing lead to the position of holy sages.

Again, Ryūkon of Shin, when he was in Shinyō, was surrounded by the cavalrymen of Ko. On a moonlight night he climbed up to the top of the castle and whistled a tune. The men of Ko heard it and sighed. At midnight he whistled a tune of Ko. The men of Ko heard this and were moved to tears, and thinking of their native land, finally gave up the siege. By this we see that enemies may be dispersed and one's country saved by music. According to musicians the Way may be entered through music. Even if one has not yet entered the Way, if he apply himself with his whole heart, he may receive the real happiness (gaku 樂) from heaven. But silly talk and exaggerating are different. Chinese poems and songs all help to create an esprit de corp and have a certain amount of virtue in them. Musicians say that grass, trees, tile and rocks do everything but speak to encourage music. Poets say that everything related to man and the changes of the four seasons all encourage people to be musical. Poetry is adapted to depicting the mutual love of the sexes, the loyalty of lord and retainer, the pleasure of drinking, and the passions of men generally. And at the same time there is in each of these pleasure for men. If a man knows well the three hundred chapters in the Book of Poems, he knows the customs of the country and the hearts of men and can save

the world and be a leader among men. In the Prose Collection and in the poems of To, there are many interesting historical items about wars, about the trials and pleasures, the successes and failures of the people, and things that were and were not.

Even though the songs of the Sō era over-emphasized reason, and those of the Min era were occupied with form only, still they gave pleasure to the people in their day. But the poems of Japan from the days of the Manyō onward are capable of moving the heart in every age. The song "Yamada Moru" by Genhin Sōzu; the "Koreya kono" of Semimaru; the "Ujiyama" of Kisen; these and others like them compare favorably with the finest songs of India. Again the song "Sakura kazashite kyo mo kurashitsu"; the "Momiji no nishiki, kami no ma ni ma ni" (by Sugawara no Michizane); and "Waga mi hitotsu wa moto no mi ni shite"; these compare favorably with the three hundred classic Chinese poems. Again there are many that have been written to record the expreriences of religious men, such as "Sanso no shinjin mei" (epitaphs of three ancestors); the song "Shōdō" (way-proof) of Eika; the poem "Kanzan" (cold mountain); the song "Haido"; and so on. Again, there are hortatory and disciplinary songs. There are the very ancient "Kinjin mei," and "Tei mei" (song of a tripod), with which the music of instruments is not to be compared. Foolish jesting and exaggerating are not to be mentioned in the same day with these.

This is the truth about the Way but that does not mean that all exaggerating is to be prohibited. Broadly speaking, everything in this world has a good use and a bad use. For instance, the books of poems and the six classics may be so used as to work harm. Even playing *go* and drinking *sake* on certain occasions have a modicum of virtue about them. The same grass and the same trees may be both helpful and harmful, according to circumstances. Such good things as

ginseng are poisonous in some cases. And the most virulent poisons are helpful in some cases.

If we look at the people of the present, the secular priests are learning the simple Japanese poems and the Chinese responsive readings and pride and boasting are absent. Even the common people may take part in these things and people do not take pleasure in meaningless arguments. There are large and small in the Way, and there are large and small in virtue. The great man has his code of etiquette and the smaller man has his. The code of the smaller man will allow exaggerating. Male and female prostitutes and geisha have each their own vessel. Among good people also, maid-servants and underlings generally may properly indulge in frivolity at times. And on certain occasions for the sake of entertainment it may be permissible for prominent persons to give place to levity. Only, Kings and rulers and real Buddhist disciples must be exceedingly careful about such things.

Among women, the queen who is the mother of the country must act in the same way as the King. The ladies in waiting must act according to their stations. Of the women, Makahaja Hadai, Yashudara, Mrs. Mari and others who lived in the days of Shaka, we do not hear that they followed the custom of exaggerating. In the Discipline it is said that one Zōshō served King Mōkwō and that he practised exaggerating. Again in the "Lives of Humorists" we see that Junukon, Yūmō, Tōbōsaku and others used this kind of language (kigo 綺語) and corrected the heart of the King, saved the people, and amended the unjust laws; this kind is permissible.

In the history of India, the minister Gyōu served the King Ajase, and Makahanjaku served the King Jōbon. In the history of China, Shokusetsu and Kōyō served Gyō and Shun. Taikōbō and Shūkōtan served Kings Bun and Bu. We do not hear that they used exaggeration. One's actions

must depend upon the kind of King one is serving, upon one's position and upon the time and place. We must remember this. In the world of the ten virtues I do not say to a groom that he must drive his horses without saying anything. Neither do I say that laborers should keep silent when they are pounding the earth. Grooms have songs suitable to their work. They do not violate the commandment by thus plying their trade. The song-leader of laborers does not violate the commandment by his jokes. When the farmers plant out their rice, or pull the grass, or turn the mill, or harvest the wheat, in each case there ought to be a suitable song. This is not a violation of the commandment. But if Kings and princes are fond of this kind of thing it is wrong. The songs of lumbermen, fishermen and boatmen are not out of place. We must however choose out the good and leave the bad. If there are songs that foster profligacy they must be prohibited. The story of "The Father of Fishermen" in Soji is of course fiction, but the song therein called "If the water of Sōrō is pure, I will wash my feet," has done much to establish the Way. The priests of late have become wordly and have taken on worldly ways and have invented various popular songs. But this imitation of Buddhist Law must be said to be a violation of this commandment. Kings and good men would do well not to even look upon these songs. If these are used the people will become shallow, and shall be taken up with cheap wit. It will greatly injure the customs of the people. Still more it is very far from the truth.

Kutsugen drowned himself because of the sins of the world. Strictly speaking, whether in the sacred world or in the secular, it is better for the gentleman to be like the unpolished gem or like the waveless pool, for the Way is found in such places. Art often destroys virtue, and learning often destroys character. It is well to read the ancient poems. When there is leisure, one might write a poem, not worrying

about whether it is artistically done or not. Concerning good words and good deeds, it is well to read about the ancient sages and saints. One should not strive to establish his own words, to embellish his own acts. One should think of the many mistakes he makes. If one reads the Tenseki and understands its meaning, it is sufficient. Try not to find the hidden meaning. If one can write his name it suffices. It matters not whether it is skillfully done or not. Let the man of genius and art use those gifts. Let the proper vessels be used by the properly qualified persons. Thus, if every one keeps his proper place, this commandment will be perfected.

The problem of the upper classes is morals and the problem of the lower classes is poverty. In the Analects of Confucius it is said, "Eat hard-tack and drink water and fold your arm for a pillow. In this is happiness." Soji says, "I will drag my tail through the mud"! Tosen said, "Consider yesterday the evil day and to-day the day of hope." How the world does change! But the fact that a good man's happiness lies in keeping the Way does not change. And if he takes pleasure in the way it far surpasses the music of instruments. Still more, jesting and foolish talking are not to be mentioned on the same day. In the higher world we speak of the four classes and the seven classes of priests. All these are Buddhist disciples, and even though they are all saved by not depending on works, still we make a distinction between them. Their works are called salvation by hearing. The five passions are cast aside and they find their pleasure in something else. They escape from the changefulness of thoughts and they find their pleasure outside the three worlds. They grow from babes into men and there is no time left for indulging in exaggerations. Egoism and altruism go hand in hand. When the emptiness of man and the emptiness of the Law exist together, it is called Bodhisatva. This man keeps the law. In the first

place Buddha seed is inherited, and in the second place men are saved. Among these there are Bodhisatva who have become hermit priests. And there are those who remain in their homes. Among those who have left their homes are Shami and Biku and there is no confusion among the five classes. If one keep the (250) commandments he is a biku. He is at the head of the five classes. These five classes are at one and they are called priests. Then their heads are shaved. They have laid aside ornaments and jewelry forever. This is a proof that they have gotten beyond wordly standards. They have laid aside worldly garments. They have discarded swords forever. They entangle not themselves with ordinary affairs. The life of boy priests and of statesmen who don the priests' garb do not come up to this standard. The love of married couples does not come up to this. These priests have all forsaken the beggarly elements of this world. In the sacred books there is this illustration; When the sendan tree first puts forth its buds all the other trees lose their odor, just as the voice of the Karyōbinga,[1] even while still in the nest, surpasses the voices of other birds. If one has any of the qualities of a priest, he has happiness such as the world cannot give. The music of instruments does not approach this. The checked and striped nature of their garments shows their superiority. The bottomless brazier[2] is an example of a vessel whose capacity is hard to measure. The phenomenon of the First Buddha and the form of the sages are that way. Their humble point is that they have no position or rank in the world. But their strong point is that they have the throne of a heavenly teacher of men. But that which goes beyond these strong and weak points is that they are the custodians of the Way. As to their poverty,

1 An immortal bird, having a fine voice and the face of a woman, supposed to live in paradise.

2 A vessel with a round bottom is said to be bottomless.

they do not think of wealth. As to their wealth, they receive gifts from all the nations, and they are the treasures of the world. But the Way exists in them apart from their poverty or their wealth. As for their low position, they are the begging gentlemen of the towns and villages. As to their high position, they are honored by the King of heaven. But the Way exists apart from these high and low things. Each in his own place reads the sacred teachings. And if they read, they practice the things read. Each in his own way understands the meaning of the law. And if he understands, his mouth and body will be at one. Each in his own way will distinguish between the heretical and the orthodox in the Way. And if he understands the difference, he will undoubtedly discard the heretical and retain the orthodox. And coming to this point, a pure faith will be born in the realm of the three Treasures (Buddha, Law, Priesthood). The birth of that happiness will not be known to other men. According to a sacred hymn, the coming of the Buddhas into the world is the first joy. To hear the law and keep it is quiet happiness. The law of karma is absolutely perfect. From this happiness is born. Other people know not of this. Concerning evil they fear and tremble. Concerning all good they fervently desire it. Happiness is born of this. Other men do not know about it. As to the ordinary amusements of this world, even though they were permissible, yet there would be no pleasure in witnessing them.

If one has got a taste of the Law he can never let it go. He cannot discard the Law. Whether one is under a tree or on top of a rock or in a quiet room, that is the place to practice piety. To cross one's legs and meditate; this is a pleasure not found in the world. In the book Chidoron it is said that the devil seeing a picture of a man in meditation trembled. Just as when a dragon rolls himself up in a ball, and casting away all material things the world becomes empty. Sauntering under the moon, one subdues self. He

reads a portion of the sacred teachings and practices accordingly. From one passage he gets much meaning; by one truth body and mouth become at one; in one law he can get many doctrines; by one portion of law one can see the difference between heresy and orthodoxy. In this little bit of wisdom many laws are in harmony, and being fixed cannot be doubted. Then, in these three Treasures, we attain unto an indestructible faith and do not follow a counterfeit law. The depth and shallowness of all the laws enter into the thoughts. All regularities and irregularities come before one's vision. One's thoughts are not different from the teachings of the First Buddha. In this position, even though were permissible to indulge in tea-drinking, *Ko-awase*, football and *go*, there is no pleasure in doing these things. The practice of religious austerities for a half of each month was received from the Buddhist World and continues unto this day. The sacred and the secular are at one and all the classes of priests unite in the practice of piety. In a sacred book it is written, "I do not enter Nirvana; I come once in a half-month." If there is sin in us we know it. And if we know it we repent. If there is no sin in us we know it and dwell in peace and quietude.

There being this law, we go forward in the practice of the Way. In a sacred book it is said that if we enter the great sea of Buddhist Law the further we go the deeper it becomes. In the winter and summer, or perhaps in the spring, summer, and winter, we perform meditations. When those days come these thoughts arise. It is so every day. If there is a dwelling place there is also the practice of piety. If one sit down in a room and not move; or if one is in the monastery and goes not out of the gate; when the time is up the meditations are brought to an end.

Truly the gifts of the faithful are not spent lightly. The days are not spent without purpose. The man of this year is not the man of last year. The man of the end of summer is

not the same as the man of the beginning of summer. This is a cause for rejoicing. There is a law that governs one's conduct. The law follows one's acts and does not go astray. There is a law of dwelling. This law follows my dwelling and does not go astray. There is a law governing my sitting down and it does not go astray. There is a law of sleeping and this law does not go astray. Waking and sleeping are at one and speaking and keeping silent are in harmony. When one has reached this point, neither beautiful clothes nor jewels nor a broad house nor fame can disturb his heart. As the days and years go by, one knows some law everyday he never knew before, and sees some law he never saw before. Just as the hungry man obtains food, so the law fills the heart and never disappears. Just as the cold man obtains clothing, so the garment of the law is always about us and never disappears. Just as there comes a cool breeze on a hot day, so the heating thoughts of this world pass away. Just as the tired man obtains rest, the fatigue of body and mind passes away. This is a cause for happiness and rejoicing. Being alone, he does not fall into any sin, and being in the world, he practices charity. If the thoughts are at one for a moment, they will be the same all the day. And if so for a day there will be joy throughout all time. There is such happiness as this. These things I have said about the lower classes. And they do not apply to sages and to those who have found the Way.

In the sacred books it is said that after the righteous law has stood for a thousand years the sages will all pass away and the ceremonies will gradually change and imitation will follow imitation. Then after the form of the law has seen another thousand years pass, even the rules and ceremonies will change, and all that will remain will be the shaving of the head and the wearing of peculiar garments. The average man is this way; first, the real thing, then the empty form, then the end. But he who has the root of the matter in him and great perseverance will survive all the changes of time.

In the epilogue of the book Jichi Kaihon by Ronmushin Sanzō, it is said that, if one faithfully keep this law, he will turn the imitation law into real law and will prevent the just law from being destroyed forever. The faithful must be very zealous about this.

The man who has not yet laid hold of the commandments is called a Shami. But he is in spite of this a member of the holy orders and belongs not to this world. If we look deeply, we find faults even in the Genrō and virtues in the young. In a sacred book it is said that we must not make light of even a poisonous dragon, nor fire, nor a prince, nor of a Shamon, even though they are small things. The works of a young priest are really the foundation of the Great Way. The sixteen Shami of Hokke were all wise and industrious. In the time of King Aiku there was a Shami who uprooted heresy. And there was one who took a bath inside a stone jar (a miracle). The Shami Kintai in the time of Buddha, in order to serve Sharihotsu, attained unto a virtue that is above learning. But he was still a Shami (did not have all the two hundred and fifty commandments). In more recent times, in the country Kyashitsu Mira, the different classes of priests and Rakan and Shami, while playing on the mountain, wrote inscriptions on the stone walls with their fingers and hands. And on the mountain peaks there remain the tracks of the horses on which they rode up. In the country Ramma, the origin of the Shami Temple was because a high-priest in order to serve in a pagoda came down from his high position and cut the rough grass and gathered flowers. There was virtue in that and his leaving his throne was a very praiseworthy act. There is joy in this. Getting up early and retiring late; serving all the higher priests; gathering flowers and burning incense and placing these before the pagoda; in all these things there is happiness. All goodness and virtue increase thereby. It is not necessary to have musical instruments.

Still less is it necessary to indulge in exaggerating. This story is in the sacred books.

To the priest there are three works. These must be performed as long as one lives. The first is meditation, the second is reading the sacred books, and the third is service. All the Buddhas and the sages practice meditation only. The highest enlightenment of the Buddha and the entering into Nirvana are the fruits of meditation. Preaching is a manifestation of the highest meditation. Entering the region of superconsciousness one preaches the Kegon, and entering the region Great Superconsciousness one preaches wisdom (Hannya), and entering the region of infinite meaning he preaches the Hoke (Hokke). Among the many sages there are the distinctions of the three vehicles (Shōmon, Enkaku, Bosatsu), but still all attain their end through meditation. All miracles and strange things come about through meditation. In this law there is what is called a meditator (Zensha). He argues only about what is in man from the beginning and not about meditation and wisdom. If this is compared with the earthly experiences of the Buddha and the sages, it is found to agree with the wisdom of the three returns (Bup-pō-sō) and to be the first foundation for entering the Way. In later times the tendency to attach all importance to words is a mistake.

As to reading the sacred writings, it is to receive the words of Buddha and with them enlighten the heart. Every passage and the poems at the end, all are like sweet dew and come out from the highest freedom-from-desire. The Sacred Mount Disciples on account of demons denied themselves and sought the Way. Taishaku (King of Heaven) on account of foxes became a seat and sought the way.

Even the pronouncing of the words of the sacred books enables one to throw off sin and obtain virtue. But if theheart meditates on these things the wanderings of countless ages yma be got rid of and holy wisdom attained. Even though

there are three vehicles, they are all the seal of Reality, and they all really head up in one Buddhist Vehicle. The substance of it is that one who keeps the Esoteric Teaching, sees, reads, and lives this teaching. The one who keeps the Esoteric Teaching does just as he is taught to do. In this law there is a teacher. There are no divisions in the teaching, but for the sake of clearness he divides it up and explains it all fully. If this be compared with the earthly experiences of Buddha and the sages, it will be found to agree with the wisdom of the three returns and to be the first foundation for entering the Way. But in later times the dividing of the text into chapters and verses and lessons and the wrangles about whether this or that passage is authentic or not are quite beside the mark.

As to service, it is written in a sacred book that it is more meritorious to sweep the ground for Buddha one time than to make an image of him in this world. Every tile and every porch is holy happiness. In ancient times one Jitsurikishi, seeing that the priests were in confusion, for their sake became a superintendent of the place. In more recent times one Seppō took trash baskets and cleaned out godowns and the like. This is the way to attain the happiness of sages. If I perform such services, the other priests may carry on their religious practices undisturbed, and by me the Buddhist Law continues in the world. And it will redound to the happiness of myself and others in the future.

But in the latter days men will go in search of fame and will hang around the gates of famous men day and night. This deserves no word of argument. The joy of meditation, of reading the sacred books, and of service are incomparably superior to the music of instruments. But for priests to give their time to poetry and prose and pictures is a shameful thing.

The three classes of Ama also are very important. In the days of Buddha there were many Biku-ni (priestesses),

who purified themselves and gathered together means of purification and drew near to the state of wisdom where they might become Buddhas. In the Agon and in all the books of Discipline it is plain that the three women Makahashahadai, Yashutara, and Rengeshiki all had special virtues. And after the death of Buddha sages kept on appearing in the world.

In the time of Saint Uba Kikuta a certain Ama saw a great and good man in a very humble position. She said to him that he ought to have self-respect. When we remember that the mother of Rajū Sanzō reached the third stage of sainthood, and when we think of the woman Gijō Sanzō, we see that the women of India were women of very strong purpose. They left off cosmetics and the like, and keeping the law purified their bodies. And leaving off pride and vanity they entered the assembly of those who are at rest. If this way is perfected it is unspeakably superior to musical instruments. Thus, as far as meditation and wisdom are concerned, a woman is not a whit inferior to a great priest. The woman Jōshū of China was a model for the people and even angels followed her. Thus we see there is no need to argue about the differences between men and women.

Laymen and laywomen are outwardly just like other people but their hearts are separated from the world. In the Forty-two Chapters sacred book it is said that, if laymen and laywomen perform faithfully the five acts of temperance, when they come to the ten acts, they will certainly attain unto the Way. Without changing their dress, they draw near to the priests and serve the Three Treasures. They are called Near-Men and glory fills all countries. The king is the lord of men and gods and his body is the same as the morning dew. The people receive virtue, and wisdom pierces the past and the present. We know that this head is rotten, many vassals follow in their train, many concubines surround them, and the whole world changes. All men return to the

Buddhas just as the waters flow into the sea. Bodies and hearts depend on the True Law. Just as a sick man receives good medicine, so bodies and hearts return to the priests. All the sages become my pattern. Many kings who have been believers have made it a practice to get up early and after attending to the business of state to enter their own apartments and meditate on the Law, and thus clearly understand wisdom. In time of war they would give orders to the troops and at other times they might witness music and plays. They neglected no duty that pertains to man. One who is performing religious rites limits his days, fixes times, and practices meditation. He has no connexion with the commandment against adultery in one way or another. And as for theatres, he hears neither good nor bad music in those days. Of course things were so when Buddha was on earth, but even after his death there was Kwabenronshi who, though wearing laymen's garb, yet in wisdom was superior to a priest. In Anrarin there lived Hōzō-baramon (a Brahman), who lived to be several hundred years old and kept the Law, it is said. In China there were Fudaishi and Hōkoji and others whose happiness greatly surpassed that of musical instruments.

As for laywomen, from the queen down to the humblest subject, they do not change their dress but draw near to the Ama just as they are, and serving the Three Treasures are called Near-Women. There were the Western Beauty and the Southern Beauty, but they knew that they had corruptible bodies (bodies composed of an aggregation of worms). Sōtaika and Saian, though they were women of genius, still had the five faults of women (deceit, laziness, anger, envy jealousy) and the ten sins. They did not cease decorating their faces or putting on clothes and vails, and did not cease to nurse their children, but their hearts were following the Law. But there were some who behaved just as if they had forsaken their homes (to become nuns). They fixed days

on which they would not perform any ordinary duties and would not witness any amusements. They left off all worldly acts. In the days of Buddha these women would on the fixed days go to the convents and join with the women sages u worship. As an example of self-denying there was Konyōfujin who served the king Uda-en. As the wife of the king she was faithful and at the same time performed her meditations. The lady Gui after the death of her husband lived in the palace at Kyai-rae and in the Kegon club she expounded the teachings of Zenzai Dōji. The woman Reishō in China is an example of serving the Bodhisatva without flattery. The music of instruments is not to be compared to this joy. Jesting and exaggerating are not in the same class.

To sum up the main points; to leave things just as they are, not to decorate nor embellish them, this is what we call not-exaggerating. Reality becomes heaven and earth and heaven and earth separate each from the other. Again Reality becomes man and there is the Man-Path. The multitude of the stars are orderly and not one of them leaves its path. The sun and moon rise and set; this is the way with heaven. The sea is round about and the mountains are in the midst. The sources of the springs and the mountain ranges are all orderly. This is the way with the earth. Man's eyes are on the sides and his nose is in front. With his hands he grasps things and with his feet he carries things. This is the way with man. There is a proper way with everything. Not to keep the way the body ought to keep is called body-exaggeration and for the mouth not to keep its way is called mouth-exaggeration. In the Kegon-Kyō, it is said that the sin of exaggerating will cause men to fall into the three evil ways. This is called unnatural result (Ijukka 異熟果). But even if one should escape such evil and be reborn as a man, he would be honorless and worthless and would be scoffed at and jeered at by men. This is called

natural result (Tōryūka 等流果). In an extra-canonical book it is said that, when an official loses his office, or a merchant loses money, and so forth, this is called additional result (Zōjōka 增上果).

Sermon VI. On Not Slandering. (Fu-ak-ku-kai 不惡口戒)

By Jiun, of Katsuragi

The Teacher said :—The sixth is the law against reviling (anadoru) others. It is called the Not-speaking-evil-commandment. Again it is called the Not-slandering-commandment. Whether among the higher, middle, or lower classes, to use rough words and abuse men is called evil-speaking. To know the baseness of evil-speaking and to follow after meekness of speech, this is to keep this commandment. As a law, the refraining from evil speaking is called Not-speaking-evil-commandment. If we should explain the nature of this commandment, to call the lowly lowly, or the foolish foolish, or to call attention to personal or bodily defects, these are violations of the commandment. To speak of a high-class man as being in the middle class, to put a middle-class man in the lower class, or to run down a person unduly, these are extreme violations of the commandment. To give a few examples ; to compare a frivolous man to a monkey, a bad man to a wolf, or a simple man to worms and ants, and thus make light of them, these are awful violations of the commandment. If the evil-speaking is not based on the facts and things are invented to slander one, then lying is added to reviling. If the abuse is overdone, then exaggeration is added to slandering. And if in this way friendships are ruptured, then double-tonguedness is added to slander. There are some small and insignificant men, who, with poison in their minds and pride and and conceit in their hearts, bark like dogs at others and strive

to set themselves in high places. To have a frivolous nature, to hold unworthy customs, and to speak evil words, all these are violations of the commandment.

This evil-speaking destroys men and ruins countries. To give one or two brief examples;—in the time of Tōshin (東晉) Wōton led a rebellion. Then Wōdō was uneasy. He took his family of more than twenty persons, male and female, and waited his punishment at the gate of the palaces. Shuhakujin saw them and said, "Let these be killed, and let the seal as big as a half-bushel measure be taken away from them". So saying, he passed on. After this Woton increased in strength and was executing certain princes. He asked Wōdo about Shūhakujin, but Wōdō kept silent, and Shūhakujin was put to death. Later Wōdō was in the palace, examining some documents, and found several letters which Hakujin had written which had saved Wōdō's life. He insisted that he had not killed Hakujin, but, realizing that that one died because of him (his silence), he wept bitterly. Consider this; there was no evil in Hakujin's heart, but because of one word of evil-speaking he lost his life.

In the time of the Sangoku dynasty Kwan-u of Shoku had a daughter. Sonken of Go sent a messenger to find a wife for his son. Kwan-u made fun of the messenger and would not permit the marriage. Later he was beaten in battle at Keishū, was taken prisoner to Go and put to death. This is another case where one word of evil-speaking brought trouble. It became the cause of the downfall of the country.

In India, in the country Kyairae, a maid-servant in the house of a knight said of the prince Biruri, "Here is the son of a maid-servant become a knight." Because of this one word the capital of the prince was destroyed and the glory of the knights gradually faded away. In an ancient book it is said that Zenshō, a rich disciple, spoke evil of a priest (enkaku) and for this reason, while still living, lost his wealth and became a hireling.

An unbelieving doctor reviled Shaka and entered hell, while still living. In Wōshajō a Brahmanist girl made fun of a biku called Kara and therefore she must be born as a blind crow five hundred times. This evil-speaking brings sorrow to men in this world and in the world to come. As was said before concerning lying and exaggerating, so also here, this commandment applies to acts and thoughts as well as to words. If we have a rash and proud heart within us and look upon others as though they were birds and beasts, that is a sin of the heart. To be puffed up like a hawk when he slights the other birds, this is a sin of the body. When the words separate from evil-speaking, the heart naturally takes leave of pride, and the body naturally overcomes vanity. Therefore those who wish to do right must first be careful about their words. Those in exalted positions, being full of virtue and grace, do not break this commandment either by act, word or thought. This virtue naturally exists in them. Even though his rank be low, the man who is careful about this commandment has virtue like that of a prince.

In him who is the sacred ruler of the people this commandment is not hid. For even when he is in the heart of the palace, his virtue reaches beyond the seas. It reaches from his chamberlains through the lower officials even to the common people and servants. In a secular book it is said that in the time of Gyō and Shun the people were so virtuous that any house might have been selected as that of the Daimyo. In the book Kanpishi it is said, "The king lives in ease; the people labor and toil." Such things are characteristic of a barbarous age, and cannot be allowed in the just law. If we liken it to the human body, we would say that the king is the head and the people are the four members. The statesmen are like arms and minor vassals are like fingers. If the head be lying on a high pillow* and command the four limbs to run a thousand ri, it is not right. It is not right to leave the arms at rest and command the ten fingers to move.

* Sign of luxury.

Though the king sits with folded arms and is at rest, he must still be on his guard. And though the vassal kneels at attention, he must make sure of his own faithfulness. In olden times it was said, "To be a king is hard, and to be a vassal is not easy." By guarding this "hard" and this "not easy," the high and the low have the same happiness. When Kōso of Kan called Shukusontsū and had rules drawn up for the empire, the emperor said, "Try these yourself and explain them to me. Find out those that will be easy for me to perform." This was the heart of a great pioneer king. If he could not himself keep the rules, he could not get his subjects to keep them.

The greatness of a great man does not consist in the highness of his spirits but in the quietness of his spirit. His happiness is not found in revelling and pleasures but in quiet dignity and self-control. One rough word and one ounce of pride become the root of sorrow and loss. If he practices self-control in his own house, all the world is alike to him; but if his heart is not at one, even his brothers and his wife and his concubines will be his enemies.

In a sacred book is recorded the case of the rich man Zenjoshi. He paid his respects (rei 禮) in six directions; toward the east for his parents, toward the south for his teachers, toward the west for his wife, toward the north for his friends, toward the nadir for his servants, and toward the zenith for those he wished to serve (fukuden 福田). It was not merely worshipping with his body. He had reverence in his heart for all these. If he does not provide for his parents, sorrow will arise out of the east. If he does not honor his teachers, affliction will arise from the south. If he is not faithful to his wife, trouble will arise from the west (saihō 西方). If he is not faithful to his friends, trouble will come in through the north gate. If he is not orderly in giving orders to his servants, trouble will arise from below. If he is puffed up in regard to the Three Treasures

(Butsu-Hō-So), trouble will come down from heaven. Only by self-control and by maintaining quiet dignity can happiness be perfected in this world and in the world to come. The foolish person thinks that self-control is disagreeable and that profligacy is easy, but such is not the case. Real happiness is found in quiet self-control and not in selfish ease and profligacy. The foolish man thinks that self-control is not a mark of genius, and that pride is capacity and is akin to genius. But it is not so. Real capacity (doryō 度量) is found in those with quiet self-control and not in vain and impetuous men. In ancient times Keishukuya reviled Shōkwai and this led to the execution of the former. Then his writings became idle words. Chihaku spoke evil of the country Kangei and thus lost his life and destroyed his own country. His strong country and his soldiers became the property of his enemies. Keishukuya trusted to genius and Chihaku boasted of his popularity. To tell the truth, it all arose from their narrowness and littleness. It was a shameful thing.

In the era called In, the king Chū gave an all-night banquet, and, as they were drinking *sake* and eating meat, he caused the men and women to strip off their clothes and play in a naked condition. This was the height of vanity.

To rip up women who are with child is to treat women as though they were toys. To cut men's legs off while they are washing in the morning is to treat the people as though they were dust. To stab the breast of a sage is to show no respect for virtue. To make a wooden image of the god of heaven and gamble with it, or to put blood into a leather bag and hang it up high and shoot an arrow into it and think that you have punctured heaven, this shows that there is no fear of heaven.

All these are examples of breaking this commandment by thought and act. Shikwō of Jin burned ancient books and buried scholars alive, and built the Aho tower. Butei of

Shin went to the queen's apartments in a chariot. Such things arise from the vanity of the heart. To tell the truth, they show up the littleness of the people who do them. If the king treats all the people like children, scholars are not a nuisance (jama). If all the empire is his house, the Ah tower is a very small affair. If the unity of heaven and earth (ten-chi in-yō 天地陰陽) is the source of one's happiness, it will not be necessary to put a large number of women in the harem. The really great man must be different from this. He who rules a country despises not the widows and widowers, much less does he despise the samurai. He who rules a house does not fail to try to retain the respect of retainers and concubines, to say nothing of wife and children.

Shinryōkun served Kōei. Chōshibō served Kwōsekikō. These are meritorious. Shinsō of Sō, in order to obtain the favor of his servants, took the lead in worshipping the image of Kwannon. Kōso of Kan, because he loved his country, cut himself loose from the love of his queen (Sekiki). To go back further; Buwō of Shū condoled with Kishi. Shūkō left off in the midst of a meal three times to receive guests, and came hurriedly out of the bath three times for the same purpose. Gyō chose Shun out of the midst of the people. Good kings and wise princes do not make light of *ronin* and those who live in a deserted village. It is like this; in a sacred book it is said that Taishaku (king of heaven) welcomed Chōshōwō. The lady Konyō reverenced the woman Kokuseki (a hunchback). These are the ways of a sage. The Daimyō Shakushi laughed at the foolishness of Handoku, and this became the cause of foolishness in later times. The priest Hiryō Gihasha addressed the god of water, as if speaking to a servant girl, and commanded that the water be removed. This shows entirely too much vanity. Those who would keep this commandment must carefully distinguish between high and low, but without making light of the common people. The humble are careful every day. The

positions of men and women are fixed, but women must not be despised. Even between a man and his wife certain rules must be observed. The relative positions of father and son, of elder and younger brother are fixed, but the younger brother must not be despised.

Since the king does not despise the people, when the help of strong men is needed, those that are strong do not hide themselves. Honest vassals do not refrain from giving advice when it is necessary. Since the king does not despise his subjects, the subjects are as grateful to the king as they are to the sun and moon. Since the men do not despise the women, the virtuous women assist virtue and keep the Way. Since fathers and elder brothers do not despise the younger brothers, faithful and obedient sons and grandsons maintain the dignity of their houses. As they are careful about these things, from day to day, there is no end to the happiness that results. In a sacred book it is said that the king Jūzen Rinwō had no foolish ones among his children, no flatterers among his retainers, no ugly women among his ladies, no simpletons among his people, and all nations bowed down to him without resistance.

On the whole, we can say that in this world no man, great or small, high or low, can say that he stands safely where he is. For if there is any carelessness or relaxation, there will arise sorrow as a result. To give an example, in the time of the Shū dynasty the king made his sons rulers in various provinces. But later the house grew weak and had to come down. Shikwō of Jin took warning from this and divided the empire up into counties and prefectures. Later an unfaithful vassal deceived the king and the country was quickly destroyed. Kōso of Kan profited by the example of Jin and divided the country up among his sons. Again, in the time of Keitei the soldiers of Go and So and five other provinces rebelled. Gain and loss, merit and unmerit follow each other in this way. The substance of the

matter is that, if there is virtue, there will also be caution used. Being cautious brings profit to oneself and to others. Confucius said that, if anyone should study the book Eki till he is fifty, he would not be apt to fall into any serious error.

If one should become famous, he would have all the more reason to be careful. By being cautious, one receives the help of heaven. One of the ancients said that a man must not remain very long in a position of great responsibility (大名). As one becomes older, he must be all the more cautious. In being cautious there is good health and length of days. Kihan of Ro, as he grew older, became more and more humble. The king of Ro said to him, "As you are past seventy, you might give up being so courteous." Han answered, "A gentleman earns his name by being courteous, and the common man makes his way in the world by being courteous."

If great merit has been achieved, there is still great reason for being cautious. By being cautious, honor and dignity are preserved. In the teaching of Laotse it is said, "When a men has achieved merit and made himself a name, he should withdraw. This is the Way of heaven."

If one's throne is high, that is a great reason for being cautious. By being cautious, all nations are conquered. In a very ancient book (Sho-Kyō 書經) it is said, "Ah, king, be careful for your throne." It is said that, if the empire is in confusion, the gifts of heaven (to the king) will cease forever.

If one is rich, he must be very cautious. By being cautious, his wealth is preserved, his character is established, and his name is made honorable. According to the book Shiki the widow Sei of Shoku carefully minded her business. She looked after her property and her reputation and was praised by the emperor Jin for her virtue, was entertained as his guest, and was given the name Virtue-Possessing-House. This is the way it is.

If one's family is large, that is a reason why he must be

cautious. The result of being cautious here would be that the children would be polite and sincere. The household ways of Bansekikun, Kwakushigi and others are worthy of study.

If one is single and friendless there is need to be cautious. To be cautious here is to worship the gods. In ancient times it was said that the man who is alone engages in meditation and avoids evil. He who slanders neither in works, words or wishes is called a virtuous man. If he is lacking here, he cannot be called a virtuous man.

If an old man does not keep this commandment, it is a shameful thing. If the nobleman does not keep this commandment, the high will be despised by the low. If kings and fathers do not keep this commandment, they will be despised by their subjects and children. From ancient times there have been rebellious subjects and disobedient children. This is usually invited by the conduct of kings and parents.

If rich men are vain and careless, they will lose their wealth. If people who are desolate and weak are vain and careless, they will have no place to lay their heads. The high and low, noble and humble differ in their characters, but not one of them is exempt from the fears and anxieties incident to life in this world. When virtue is established, long life assured, position maintained, and children faithfully worship the gods, there are no words to express this happiness. Indeed the greatness of the great and the virtue of the virtuous are contained in this commandment.

Then, if a good man would keep this commandment perfectly, there are some conditions that must be borne in mind. In the law of all the Buddhas there are two kinds of rules; one destructive, the other constructive. The harsh words used in scolding and the sharp words from the gods used in silencing the heretics (gedō 外道) who work miracles, these are destructive (shakubuku 折伏) But alms, loving words, good works, and becoming all things (dōji 同

事) to all classes of men, these are constructive (setsuju 摂受). Both of these rules are indispensable. This destructive work sometimes looks like slandering but it is not. In the Discipline a man who coveted the goods of a deceased person was scolded and told not to act like a pariah (sendara). In a sacred book a priest is scolded and called a dumb sheep. The priest Daikashō scolded the priest Anan, telling him he was a novice. In the Bonmō-Kyō an unbeliever scolded a believer who had broken the commandment, and told him he was no better than a beast or a tree. Buddha scolded Daibadatta telling him he was an eater of men's expectoration. Again he scolded the woman Muhidōnyo telling her that her miserable body was full of filth and rubbish. These all belong to the destructive rule.

In the book Seken-hō (World Law) Confucius reprimanded Genjō, telling him he was a child and not an humble vassal, that he would never amount to anything, that he would not live to be old, that he was a worthless rake.

King Bu of Shū scolded King Chū of In and told him that his retainer Dokufuju was proud and boastful and was his master's enemy. This and such things as reproving those who break the laws of the country, and those who are unloyal and unrighteous, and those who neglect their duty to their country, are not slandering. As a rule, if mercy is joined with filial piety, the commandment will not be broken.

In the Kegon-Kyō it is said that slandering causes men to fall into the Three Evil Ways. This is Unnatural Result. But even if such a one should be born as a man, he would reap two kinds of reward. First, he would be always hearing bad language, and second he would be always in trouble. This is Natural Result. In an extra-canonical book it is said that in the material world (kiseken 器世間) thorns and weeds are plentiful. This is Additional Result. If one violates the Law of Reality, it is not a whit different from the impression that is left by a seal on paper, or the

shape that anything takes when it is put into a mold. Only, one whose heart is crude and whose understanding is darkened does not understand. Those who are led off by the love of gain or name or by the passions, and those who are overcome by the things of this world, naturally go astray.

All men and all living things, all that move and have spirit, have the Buddha nature (Busshō 佛性) in them, just as the sea is everywhere salt, and just as the air is everywhere transparent. This Buddha nature does not decrease even though it exist in a common person (bonpu 凡夫). And it does not increase though it is in a Buddha. If we believe that there is no increase or decrease in this Buddha nature, there will be no pride in our hearts and no words of slander will escape our lips. Though sin is added to sin, there is no change, and though we make great progress toward Enlightenment, there is still no change in this Buddha nature. Then, if we believe that sin and enlightenment are one and the same (in their effect), pride will disappear from our hearts and slandering from our lips. Then sin and enlightenment are like the front and rear of a thing, like the sun in the daytime and in the night; in one Buddhist nature these different manifestations appear temporarily. The sage in this Buddha nature is forever at peace and at rest in this world, while the ordinary man in the same Buddha nature is forever in this world struggling against lust and darkness. In the midst of lust and darkness he is constantly held down by a shadow. By works he may improve his condition. He labors under the disadvantage of being divided against himself. He tries to grasp by force the shadow which cannot be grasped. He makes the changeless out of the changeable. In an impersonal Law he tries to find the personal. In the one Law he tries to divide up the heart. He sees the changes of the Three Worlds in the Changeless Law. To look with the eyes of men, there is nothing worth while but human beings, and all birds and animals and herbs are made for man's use. For instance, if

one should cross this sea or that mountain and travel for one thousand *ri* or ten thousand *ri*, or visit countless myriads of countries (muryōoku 無量億) the borderland of the world of men could never be reached. If one should look with the eyes of demons, no matter where he should go, whether over mountains, across rivers, or through forests, everything would be demons and demon-world.

In the Kegon-Kyō it is said that the metropolis (juraku 聚落) of men and that of demons (yasha 夜叉) are side by side, but they have no dealings with each other nor trouble each other. To-day there are those among men who say that they have recollections of a previous existence (gōkan 業感) and that they sometimes see demons. To the eyes of such persons, demons dwell in all continents and in trees, in a large tree a large demon and in a small tree a small demon,—and these demons dwell together everywhere and there is no such thing as empty space.

Again, when, by the power of Shingon prayer, one wins the world, his possession of the world brings out the Three Phenomena (sansō 三相), and a multitude of sages (jimyōsen 持明仙) come out to welcome him. Heaven and earth are full of multitudes of sages dwelling in palaces of gold, and there is no empty space. If we examine this, we find it all to be one big dream. This man does not know that man's dreams and that man does not know this man's. In one grain of dust various worlds are constructed. In them men of like occupations dwell together and carry on social intercourse with each other. In a moment of time years and months and days and hours and ages are manufactured, and men of like occupations and like natures are born, and there live and die, sorrow and rejoice. And beyond this, if mistakes are made, men become the servants of pride and distinctions, and slandering is born. And because of this they fall into hell.

In this is one manifestation of Karma. Those who have

faith will think about this. According to the Hokke-Kyō there are Buddhas from all eternity. King Ion (威音) is called Buddha. After the death of King Ion, in the Law (像法) there is one Bodhisatva biku. He was called Never-Slandering (Jō-fu-kei 常不輕). He was not learned and did not read the sacred books. But when he met any belonging to the four castes, he was no respecter of persons but treated all with respect and did it in a spirit of worship and praise. He said, "I do not slight you, I reverence you. You will all become Buddhas in the future." Because he was this way, men called him Never-Slandering.

At that time there were some members of the castes who would get angry and act ugly. They would scold and rail, saying, "Where did this senseless priest come from? We cannot use this kind of fellow." They would throw timbers and bricks at him. He would run a long way off and lift his voice still higher and say, "I do not make light of you; you will certainly become Buddhas." And this priest at the end of his life looked into the sky and saw the Buddha-King Ion. Then he carried to completion his meritorious acts of purification, and lengthened his already long life, it is said. There are no doubt both deep and shallow explanations of this passage in the household commentaries, but, leaving the commentaries for the moment, let us look at the meaning of the text. When we remember that the Buddha nature exists in all men, we see that we should reverence (raihai sonjū 禮拜尊重) all. The man who really reverences the Buddha nature will not see anything else. Really we do not see a common person in all the race. The Buddha nature, in the person of the Buddha-King Ion, must appear in the heavens. This Buddha-King Ion, when he appears in self-existing-space, is without birth and death and his long life will be lengthened yet more.

If there is the long life of the absolute (tō-ko-kū-kai 等虛空界), the eyes also have merit and virtue. The visible

things are seen. The hearing of the absolute is attained. And things audible are heard. The sense of smell of the absolute is attained, and the odor of the commandments, that of meditation, and that of deliverance, are smelt. The sense of taste of the absolute is attained, and the salty, the bitter and the sour of the law are tasted. The sense of feeling of the absolute is attained, and hot and cold, light and heavy are understood in a wonderful way. The mind of the absolute also is attained, and gain and loss, good and bad, are understood, and from our standpoint we see that in all the ten directions and in heaven and earth there is only one Vehicle. I was taught by a Bodhisatva who boiled up out of the ground.

The Many-Treasures-Tower rose and fell according to circumstances. There is no limit to this kind of thing. It was said that the Never-Slandering Bodhisatva of that time is the Shaka Nyorai of the present. Let him that reviles go on reviling. Here is the distinction you find in dreams. Leave the striker to his striking. There is no past nor future in heaven (kokū 虛空), no birth nor death, nothing to be grasped and nothing to be cast away, nothing to hate and nothing to love. It was said that those who reviled and tormented people in those days are the Anan crowd of the present time.

There is peace in the everlasting Mt. Ryoju. He who knows will know forever. He who does not know simply has an opinion about Karma. Hence, if we worship and reverence the Buddha nature, we shall attain immeasurable merit and virtue. But if we slander, we shall receive great condemnation. He who walks in the way of truth first enters the way of righteousness and does not go contrary to the ways of nature. And he knows that he is a sinner and knows when he attains merit and virtue. The way the great mass of men are blown about by the wind of works and die in this and are born in that, is just like clouds floating in the

sky. When the wind leads them they come together, and when they come together they become one cloud. When the wind scatters them they become a billion clouds. The human race rises and falls in the self-existing sky, and seems to be this or that, seems to be noble or mean, seems to be wise or foolish. Reality in Karma is called the acts of the Never-Slandering Bodhisatva, but it is not to be worshipped by force on the street corners and in the market places. Nor is it to be worshipped by the middle and lower classes by kneeling. But he who keeps this commandment in truth, whether on the road or in the street, whether people are held up (to let some great personage pass), or whether they are driven back, must practice this virtue according to these rules.

Sermon VII. On Not Being Double-Tongued*

(Fu-ryō-zetsu-kai 不兩舌戒).

By Jiun of Katsuragi.

The teacher said;—Today I explain the commandment against gossiping. This commandment is a social one (byō-dōshō 平等性). It is the virtue of harmony (wagō 和合). The essence of this commandment is friendship and fellowship among men. The Bodhisatva, having hearts of friendship and fellowship, are glad to find these virtues in others. They never, even by mistake, do anything to alienate friends from each other. This virtue is just like the real character of the Bodhisatva. In a narrow sphere, this is a perfect virtue in the individual. In a broad sense, it is a chief virtue of the whole race. This friendship and fellowship, as a virtue in the individual, manifests itself in the home as filial piety and in the country as loyalty to the ruler. The people of the same birth-place are all on good terms with each other. In the higher world men come in contact with influences and attain unto the Way. They learn from environment, and seeing the sparks fly upward and the leaves fall down, learn without any teacher. By each verse and passage of the sacred books they reach a higher plane. Time and space agree with the heart and become the foundation for obtaining Enlightenment.

* The translator has adopted Dr. Atkinson's translation of the titles of the sermons; but a perusal of this sermon will show that the heading, "Not Double-Tongued," does not fully express the thought the preacher had in mind. The force of the commandment seems to be directed against the habit of repeating to a third party what a person has said to one.

In a broader sense, children when they are small are on good terms with each other, and when they grow up are obedient to their parents. Those who are obedient to parents in the home will certainly be loyal in serving the King. And if such men enter the priesthood, they will surely shed lustre on their calling. The righteousness of this commandment is very broad and great. Even if one is not up to the average in ability and art, and is only mediocre in knowledge and work, if he is perfect in friendship and fellowship, both in this world and in the higher world, he shall be called a virtuous man.

In the Discipline it is said that gossiping will cause a fight and that one of the parties will get whipped. It is the custom of the lower classes to run some things up and some down, and to show the front of some things and the back of others. It is better not to listen to such talk. Even though they are heard, they should not be remembered. But if they are heard and remembered, and the words of this one are told to that one and the words of that one are told to this one, the friendship of the two will certainly be destroyed. Then if friendships are destroyed because of me, I am guilty of committing the seventh of the ten sins. "Double"—means two men or two houses and the like. "Tongue" means the interchange of words and opinions. In a new translation the word is translated "a separating-dividing-word" (ri-ken-go 離間語). To know the meanness of this act and to refrain from alienating friends is to keep this commandment.

There is a law that keeps this commandment. To maintain friendships and fellowships without partiality is called not-gossiping. This is the seventh of the ten virtues.

If one destroys friendships by telling the truth, that is an ordinary violation of the commandment. But if he departs from the truth in the least, then lying is added to double-speaking. And if he puts in slanderous words, then slandering is added to gossiping. And if the story is dressed, up he

is guilty of exaggeration also. If we should analyze the different ways in which this commandment may be broken, they would be very numerous.

But in this commandment again we must distinguish between the things that are permissible and those that are not. In the book of "Yoga" it is said that a certain Bodhisatva used to see men associating with unworthy persons, and at such times he would use his personal influence to arouse the hearts of these people and to induce them to give up their evil associates. This was not a violation of the commandment but was a very meritorious act.

Again, in critical times, such as in time of war, a general or a shrewd samurai will try to cause dissensions or misunderstandings among the enemy's forces. This also is not wrong. Dentan of Sei caused King Kei of En to distrust one of his soldiers and thus conquered the soldiers of En. Koso of Kan used strategy and caused Ko-u to distrust Hanso, and thus conquered So. This kind is permissible. But to fall into a trap like this is a sin. In times of peace there are some who will take advantage of a difficult situation, and for gain or fame will involve their country in trouble. In time of war a shrewd samurai uses strategy and stirs up divisions among the enemy. Even a benevolent king will on occasion discard sinless persons, and a wise ruler will sometimes distrust a loyal retainer. Such things really happen. If distrust arises, a strong country becomes weak, while if an unfaithful vassal is trusted, a well-governed country is turned into chaos. An unfaithful retainer sometimes acts like a faithful one. And words of treachery may be easily mistaken for words of friendship. Only, the good men who keep the ten commandments have the help of the gods and their retainers serve them faithfully. Therefore they do not fall into any traps and are not betrayed by false friends.

This virtue of friendship is very broad and great and therefore by comparison the estrangement-working gossip is

very narrow and inferior. The virtue of friendship being very lofty and pure, double-tongued words are of all words the meanest.

Bad men and women for the love of gain, and unfaithful vassals and flatterers because they envy the sages and wish to destroy the power of those who have ability, destroy men, injure themselves, wreck houses and overthrow countries. Noble men and wealthy houses take no notice of gossiping intended to destroy friendships, neither do those in authority in a well-governed time.

Such being the law of this commandment, those who break it, if noblemen, will lose their rank; if virtuous men, will lose their virtue; if officials, will lose their positions. These things are a violation of ethical principles, hateful to the gods, inexcusable before heaven, and a violation of Reality.

This commandment sprang spontaneously out of Reality and even at the present time it has the same applications that it has always had. This friendship-and-fellowship is the Way of heaven and earth; it is the heart of nature. There is this kind of thing in the world: there exist various things, and sometimes they are at peace with each other and sometimes they oppress each other. Nothing stands by itself, and nothing works by itself, but right and left mutually depend on each other, each contributing its own part, and each thing in its own time and place comes to maturity.

In ancient times it was said that, when it thunders, all things appear and, when the thunder ceases, all things disappear. When the stars are out, they desire the company of the wind and the rain. Clouds follow the dragon. These are all social virtues; the merit of not gossiping. In this world if there are mountains there are also rivers; if there are peaks there are also valleys; if there is land there is also water; if there are spring and fall there are also summer and winter; if there are swords there are also helmet and breast-plate; if

there is a halberd there is also a shield; if Kōyūshi had weapons Bokuteki had means of defense: all these are social virtues and are the merit of not being double-tongued.

In the time of the Shū Dynasty literature was flourishing. This was a cause of weakness in later generations. In the time of Sengoku the *rōnin* argued promiscuously with each other. This led to burning books in the time of the Jin Dynasty and to the burying alive of scholars. According to the book Shiki, Hakukin received a dukedom in Ro, and he changed his ways and customs to suit those of the country over which he became ruler. Taiko received a dukedom in Sei and he abbreviated the ceremonies and met the people half-way. Then Shūkō sighed and said, "Ah, in the future Ro will fall and become a part of Sei, and in Sei there will be rebellious subjects." This shows that a sage can see the end of a thing from the beginning. To speak in terms of the Buddhist law, beginnings and endings agree and phenomena and forces work together. These are examples of friendship and of not being double-tongued. The case of great things, like heaven and earth, sun and moon on the one hand, and small things like trees and leaves on the other, is not different. The doctor discourses about the virtue of medicines; some work together and others work against each other. This one is used for diseases and proves its merit. The writer teaches the rules for writing the ideographs. The musician discourses about musical scales. Other things are the same way. From the days of the doctor Chōchūkei the pharmacy taught by famous physicians is very excellent. And the rules for writing ideographs made by famous men are specially good. And if music is harmonious (aikwa 相和), it moves the hearers.

Here is a man who lives in the world. He goes about his work in the daytime and rests at night with the heavens above him and the earth beneath him. Fathers are merciful and sons have filial piety. Kings lead and subjects render assistance. There is no place anywhere where this principle

does not apply. If a man makes light of heaven and reviles the earth, heaven and earth do not think anything about it, but the man will reap sorrow. To work at night and to sleep in the daytime is a cause of sorrow. Even though the child have not filial piety, the parent must be merciful. But though he is merciful, he must not spoil the child. There is a proper way. Even though the parents were cruel, the child must have filial piety. A child does not like to look into the face of cruel parents. If a child revile his parents in his heart even once, it would mean a great loss of happiness to him.

When a master uses a servant, he must give work to do according to the ability of the servant, just as a doctor uses medicine. When the servant serves his master, he must do it with his whole heart, not thinking of himself. In ancient times it was said that the man who obeys orders and runs about his business is the man who hopes for reward, and he who keeps the Way with a perfect heart is the man who loves righteousness. But as a rule the retainer must listen to orders and then run about his business.

Fundamentally self and not-self are not two, but one. The heart of friendship springs out of Reality and fills all men. Fundamentally the heart and the environment are not different. The heart of friendship springs out of Reality and fills all the world. Fundamentally there is no difference between pursuit and possession. These all broaden the heart of friendship and tend to produce uniformity. In the beginning the plane is low but in the end the throne of a sage is reached and one comes into harmony with the Reality. These all are virtues of this commandment. To stir up sinful wandering thoughts is like seeing worthless flowers with beclouded eyes.

A man does violence to Reality when he makes a distinction between self and not-self. But even in the distinction between self (ji 自) and not-self (ta 他) the uniformity of nature and the virtue of unity cannot be hid. Think of this:

self manifests itself in relation with not-self, and not-self manifests itself in relation to self. There is no way to speak of a thing except by way of contrast. (And when there is no contrast, there is perfect enlightenment). Law is explained only by the use of contrast. For instance, Nirvana is explained by contrast with life and death; sages are described by contrast with ordinary men; and the Way is explained by contrasting it with light and darkness. Thus getting at the root of sin, we enter the realm of the sage and see this heart-phenomenon in the midst of sin. The virtue of uniformity and unity cannot be hid even in the subjective and objective (shinkyo 心境) and in the active and passive (nōsho 能所). Consider this: sometimes the active heart according to environment becomes passive, and in like manner the passive sometimes becomes active. The revelation of the heart brings phenomena, and phenomena bring love and hate. When the active and the passive become separated from each other, the law becomes intangible (fukatoku 不可得). If we argue about law, it is nothing but the distinctions between active and passive. Then active and passive both appearing, we see the bottom (源) of the heart. Because of the continuation of lawless thoughts life and death continue. But even in the realm of life and death the nature of uniformity and the virtue of unity cannot be hid. Life does not exist of itself; it appears temporarily in contrast with death. Death does not exist of itself; its phenomena appear temporarily in contrast with life. If this appearing and disappearing be done away, the world becomes fundamentally intangible. The phenomena of the world are usually distinguished according to this appearing and disappearing. In this realm of life and death, if there is inner there is also outer, if there is one there are two. A great variety of things happen in this world. And in the midst of all these things the nature of uniformity (Byōdōshō 平等性) and the virtues of unity cannot be hid. The fundamental passes into the transient, and great and small are not

different. The transient (末) is established like the permanent (本), and right and left agree with the fundamental. To-day if we mix with the men of the world and make them our friends without partiality—if we do not talk together, that is a different matter—but if we do talk, we must have this friendship and fellowship with men. Whether we speak or are silent, or keep the ethical laws of men, or are kept by the gods, or have a mission from heaven, it is all in harmony with Reality. This is the kind of law it is.

In ancient times kings ruled by the virtue of the Five Elements.[1] This is no falsehood, They ruled by appointing officials for each of the Five Elements. This also is no lie. The water official presided over water and raised dragons. It is said that Ken-ryū-shi raised dragons (ryū). There is reason in all this. Those who care for horses come to have the heart of a horse. Those who raise cows get the heart of of a cow. Those who keep birds get a bird's heart. Those who keep fish get the heart of a fish, and even lifeless things contribute of their natures. That is the way with this commandment. When U of Ka controlled the flood, it is said that he obeyed the laws controlling water. When Kwaku-rakuda planted trees, it is said that he did it according to the law of trees. This reveals the best in men, the protection of the gods, the mission of heaven, and obedience to Reality.

There are things great and small in the world, but this Way exists and in it there is no lack and no decreasing. It is that I simply do not know that I am burdened and held down by self. To give some examples;—in the country called Ujōna a king of the Shaka race went to the palace of the dragons and took a dragon-daughter to wife. She took a human body and was exceedingly happy, but the results of her previous acts (karma?) remained with her. Once at a banquet, when they were full of wine, a nine-headed dragon stuck his head out of the queen's head. The king waited till

[1] Gogyō 五行, Wood, fire, earth, metal and water.

she got fast asleep and then took a sharp sword and gave her a blow on the head. The woman was surprised and began to protest, saying that this would not only harm her but would injure the descendants of the king—that they would all be subject to head-ache. And it is said that the people of that tribe are always afflicted with head-aches. When we think about these things, we see the influence of the nature of uniformity. Then works of the fathers bring happiness or unhappiness to the children for all generations. The effects cannot be blotted out.

Again, the son of Butei of Kan was called Shōtei. According to a Chinese book Shōtei was born in the third year of the Genshi era, having been carried in his mother's womb fourteen months. His mother's name was Kōyoku. The king reminded them that in ancient times one Gyō was born in the same way, and he ordered the gate where the child was born to be called the Mother-of-Gyō-Gate. And he was fond of saying that the child resembled its father. He saw that the child was different from other men and thought to set him upon the throne. But since the child was young and the mother also was young, he kept putting them off. The mother was called Kōyoku the Beautiful, and one day, when she was out in the yard by the pool playing and by some means made a mistake, she was scolded by the king. From this she soon died of a broken heart. The child ascended the throne when he was eight years old, and increased in wisdom and stature till he was twenty, when he died. If we compare this with the case of the people of Ujōna, we attribute Shōtei's early death to the fact that his mother died in an unhappy manner. So we see that, if it is desired to make the most of the child, the mother must be treated well. And if the descendants are to be happy, the people must be educated. This is the teaching of the commandment.

Again according to the Saiikiki in the country called Makada the king Yōnichi captured the king Daizoku and put

him in prison. He enumerated the different sins of the prisoner and exhorted him to take his punishment like a man. Now the mother of Yōnichi was a fortune-teller. She said she wished to see the prisoner. Then the king commanded that Daizoku be taken to the mother's house. She said to the the prisoner, "Son, love yourself. You shall live to a good old age." Then she said to Yōnichi, "This man still has some happiness (of karma) in him. If you kill this man, there will be a famine inside of twelve years." If you think of these things they are interesting. If you kill a man who has happiness left in him a famine will result. This is an aid it faith in the environment of Uniform Nature. If there is a lack of harmony between heaven and earth, it is called an "obstacle." All things go to pieces on this rock. According to the book Eki the harmony of the sun and moon is called "Happy Intercourse" (Kōtei 交泰), and this is the force that makes all things grow.

In ancient times it was said that, if the male and female elements in music are not in harmony it will cause sorrow, and if king and subjects are not at one, the country will not have peace. If father and son are not at one, the house will not prosper. If friends are not at peace with each other, their business will not go well. If brothers and relatives, husband and wife are not harmonious, their descendants will degenerate. All these proceed out of Reality and are made manifest in this present time.

In the Sho-Kyo Chinese Genesis?) it is said that the eight sounds are harmonious, they do not steal from each other, and gods and men have peace with each other. In the Shiki Sūkishi says that when the sounds of the "koto" are harmonious the country is quiet. In the time of Yōdai of Zui a certain man heard one singing who got on the pitch "Kyū" and would not leave it. He prophesied that the king would die in a foreign land. For the "Kyū" (宮) pitch means king, and staying on this pitch is a sign that

one's life will be ended in another place. Then the king went hunting in Yōshū and was killed by Ubun Kwakyū.

There is taste in the matter of voice, rhythm and pitch. In the time of In Hikan was slain and Kishi was cast into prison, after which the country was destroyed. In the country called So Katsugen was banished and the country finally collapsed. These are well-known facts. Reikō of Ei banished prince Kōkwai and the country was thrown into confusion. Kenkō of Shin killed prince Shinsei and there was trouble for five generations. Taihaku took his father's advice and went to Go and then there was an uprising in Shu. Hakugyo and Shishi kept the ways of their father and thus the house of Confucius was maintained. This is the way fathers and sons should act. Shun farmed at Mt. Reki and associated with Eki; he made pottry at Kachin and was friendly with U. Renpa and Rinshōjo cultivated friendship with each other and built up the country Chō. This is the way friends act. In the time of San-goku after the death of Enshō his sons quarreled among themselves and soon were destroyed. Buntei killed his younger brother and this became a cause of trouble. In the time of the Ka dynasty five brothers put their hearts together and composed songs immortalizing the teachings of their fathers. These are striking examples of good and bad brothers. King Yū of Shu put away queen Shin; king Hei of So put away the lady In; and these became causes of sorrow and bitterness. Taisō of Tō listened to the advice of his wife and his grandson.

These ought to be instructive lessons to husbands and wives. Everybody says these things, but looked at from the standpoint of the Commandments, they are examples of not-gossiping. The man who carefully keeps this commandment, whether in his home or in the priesthood, has the Way in his heart and body. In the first place he guards his tongue and does not gossip nor alienate friends. Living in the world, he is not distrusted. And he rejoices to see good fellowship

in others. He grieves to see a lack of harmony among others. His heart changes not all the day long. He is not changed by circumstances. Time only increases his virtues.

And if he is a layman, still there is no distrust between father and son. And if there is no distrust between father and son, the father is naturally affectionate and the mother is naturally compassionate. This affection and this compassion do not come from the outside, but spring up spontaneously in the hearts of father and mother in obedience to the law of karma. In such a case it is certain that the son will have filial piety. This filial piety does not come from the outside but arises naturally according to the law of karma (enkihō 緣起法).

In the time of Kan the father of Chōsaku, being troubled by his son's excessive pursuit of knowledge and art, said, "I cannot endure the thought of the sorrow that is sure to come upon my son," and so saying, he took poison and died. This shows the compassionate heart of a father and his desire to impress the truth upon his son. Again, the mother of Wōryō, being taken prisoner into the enemy's country, fell upon a sword and died. This was to teach her son loyalty. At critical times there are such cases as this and they are not strange happenings. The filial piety of Shun of Gu and of Sōshi was of this kind and such a thing is not strange.

Between brothers there is no mutual distrust. And such being the case, it is certain that friendship will naturally fill the elder brother's heart. This friendship does not come from the outside; but since he is the elder brother, it arises naturally according to the law of karma. And it is certain that the younger brother will be subordinate to the elder. This subordination does not come from elsewhere, but by the law of karma it naturally exists in the younger brother's heart. Such cases as those of Shūkō and Kōshuku, as well as those of Hakui and Shukusei, are not unnatural. When Shakuraku saw Keiren in a dream and obtained the verse of

the song "Grass grew in the pond in the spring," this was only natural result (Hō-nî no ri).

Between lord and vassal there is no distrust (kengi 嫌疑). This being so, the lord uses men according to their ability, and selects those with genius for responsible places. This is certain. This policy does not come from elsewhere; it is the natural outcome of the law of karma. The way Gyō used Shun and U, and Tō used Jîn is not an unnatural way. Dentan saved the country Sei and Shinhōsho saved So. These are not strange.

Between friends there is no distrust, And there being no distrust, there will certainly be trustfulness in everything great and small. This confidence does not come from the outside; it is the natural outcome of the law of karma. Such cases as those in ancient times where Shinryōkun saved Chō, and Hōshukuga encouraged Kwanchū, are not strange.

Between husband and wife there is no distrust. And therefore the husband takes the lead with righteousness, and the wife follows with reverence. This righteousness and this reverence do not come from elsewhere but are the natural working out in the hearts of husband and wife of the law of karma. Such couples as the Kyōhakuran couple and the Kyokuketsu couple are not strange. In the book Shikwashi it is said that, if a father does not distrust his son, his son will certainly be dutiful; if an elder brother does not distrust his younger brother, the younger brother will certainly be true; if a husband does not distrust his wife, the wife will certainly be chaste; and if the lord does not distrust the vassal, the vassal will certainly be loyal. In the book Shōsho it is said, "If a father show love, he is a real father; and if an official show reverence, he is a real official. This begins in the home and in the neighborhood, but spreads beyond the four seas." In the Iki it is said that, if two men put their hearts together, the sharpness thereof will cut metal, and if they speak, the odor of their words is like that of orchids. These passages

all tell of the virtues of this commandment among the people of the world.

In the visible world (seken kengen 世間現見) there are men, and in the invisible world (yūmei 幽冥) there are gods. These gods and these men inevitably come into contact with each other. The visible world and the invisible world are not different. According the Gusho, men worship the high ruler, pay their respects in the six directions, gaze at rivers and mountains from afar, and the gods are everywhere. In the Saden it is said that the nation is the chief of the gods (tami wa shin no shu nari 民ハ神ノ主ナリ). Again it is said that if the people are united the gods will send them happiness. These show that the help of the gods is not to be despised. In ancient times kings and sages worshipped the gods and mountains and rivers. This was not a mere empty ceremony. Men and gods all partake of sorrow and happiness: these are not empty words. To give an example; in the Discipline (ritsu-zō 律藏) it is said that when Buddha was in the Kwōgon Castle there was a war between Shorichōbi of Byar Castle, and king Mishō-on of the country Makada. The priest Mokuren got up early one morning and went to assist in defending the Kwōgon Castle. Shorichōbi saw the crowd of priests and asked them which of the two armies would win. Mokuren answered, "Your side will win". Then the soldiers discussed the prophecy, saying, "Saint Mokuren has given us an oracle; fight! we shall surely win. There is no falsehood in a priest (rankan)". So saying, their courage increased a hundred-fold and they attacked the lines of the enemy. As soon as their swords got to work the enemy fled. The soldiers of Byari followed up the victory and chased the enemy as far as Gōga River. King Mishō-on thought to himself, "If we cross this river to-day, they will overtake and capture us, just like fishes in a net". He immediately gave orders to his men to turn around and fight. Whereupon his soldiers grew desperate and turned on the pursuers and fought as one against ten. Shorichōbi's

side being badly beaten returned to the castle, barred the gates and put up a stout defense. After that the company of Six Biku entered the castle and took up the defense. Then the people said scornfully, "Even the words of Mokuren are not trustworthy; you (the Six Biku) have no faith". On hearing this, the Six Biku said, "When you have won a battle, you ought to go home. Then someone might lead you against another enemy. Have you not heard that, if a fox be hemmed, he will fight like a tiger?" Then the multitude kept silent, and the Six Biku went away blaming Mokuren, and they punished him by ignoring him (shachi konma). All the priests told this to Buddha, who said to them: "When men fight, the gods also fight in the air, and when the gods of this country fight and win, then the men of this country are victorious."

When the gods of the enemy's country fight and win, then the victory goes to that country and this country will surely be defeated. When Mokuren gave the oracle, the gods of the Kwōgon Castle were victorious and those of the Wōsha Castle were defeated, but when they fought on the bank of the river, the order was reversed, those of the Wōsha Castle winning and those of the Kwōgon Castle losing. But Mokuren prophesied only about the first part of the struggle. It was not a mistake on the part of Mokuren; it was simply that his knowledge was limited. So, in times of war, gods and men stand or fall together. This is interesting if you think of it. In China, before the fall of the Gen dynasty, the sound of a drum was heard in the sky in the night and again at daybreak. It sounded like a battle in the sky. We should think of things in the light of this.

Again, Buddha journeyed to the Hatari Castle. At mealtime, when he rose up from his meditation, he went to the temple and said to Anan, "Don't you hear somebody surveying the castle?" Anan answered, "Lately the minister Gyō-u has been going all about the country and is to build a

capital here, it is said". Buddha said, "The minister Gyo-u is a wise man; this is a lucky spot. I look with heavenly eyes and see in the sky all the gods of the heavens, each looking for a dwelling place of his own. This place greatly resembles the thirty-three heavens![1] This is a place where happiness and great men should dwell. Many great merchants should come here and trade should flourish." From that time the castle gradually grew, and a hundred years later in the time of King A-iku the capital was moved from the Wōsha Castle to this place and it was added to the great country called Senbu. This means that heaven is influenced by the acts of men, and men in turn are aided by the gods. This is interesting.

This mutual relation of gods and men, if viewed at close range, will be seen to be the result of not being double-tongued. A larger view shows it to be the virtue that proceeds out of Reality. The substance of it is that the virtue of speaking is perfected by keeping silent, and the virtue of thinking is perfected by refraining from thinking. A mountain does not call itself a mountain nor think of itself as a mountain. In this lies the perfection of mountains. The same is true of the sea also. Heaven does not call itself heaven, nor think itself heaven, and the same is true of the earth. In this the virtue of heaven and earth is complete. The four seasons come and go and a hundred living things grow. The eye does not call itself eye nor think itself eye. This is its virtue. It has always been so. This virtue is not empty and neutral. If there is space there is sure to be communication. There are gods everywhere and they are always in contact with men. The ear does not call itself ear nor think itself ear. This is true of the nose also and in this the virtue of each is complete, The tongue does not call itself tongue nor think of itself as tongue. In this its virtue is complete. The same is true of the body. It has always

1. 33 heavens, *Tori ten.*

been so. This virtue is not empty and neutral. This body-virtue always follows after men and produces perplexity or enlightenment, pain or pleasure. The heart does not call itself heart nor think itself heart. In this its virtue is complete. It has always been so. And this virtue is not empty nor neutral (Gwankū muki 頑空無記). It becomes the lord of nature and the foundation of perplexity and enlightenment.[1]

In the Kishin-Ron it is said that from the beginning in nature (issai hō 一切法) words separate themselves from phenomena. Names and thoughts do the same and lose themselves in the unchanging Reality.

There is no further dissolution, and the universe, being only one heart, is called the Ultimate (Shinnyo 眞如). In the Hanju-Samadhi-Kyo it is said that the heart does not know itself as heart nor see itself as heart. If there is thought it is foolishness. If there is no thought Nirvana is reached. The Buddhist nature separates itself from words and thoughts but always exists in the form of karma. And karma not having any end is like a hoop.

In this karma we are to know the Buddhist nature. For instance, we see the form of our face in a mirror. And whether the mirror gives a good likeness or not depends on whether the face is handsome or ugly. If we open our eyes and see the things spread out before us, we can tell the relation of things within and without, of self and not-self. By seeing these things within and without we know the Buddha nature. By seeing good and evil we know clearly the Buddhist nature. There is no difference between the visible world and the sense of sight (gankon 眼根). There is no difference between the sage and the common man, between perplexity and enlightenment, between words and thoughts. This is the substance of this commandment against gossiping.

1, opposites.

With the ear we hear voices and distinguish between inner and outer, self and not-self, good and evil; and seeing the inner and outer we know the Buddha nature. Seeing self and not-self, we know the Buddha nature. And seeing good and evil, we understand clearly the Buddha nature. There is no difference between the sense of hearing and the world of sound. There is no difference between the sage and the sinner, between perplexity (mayoi) and enlightenment, between words and thoughts. This is the substance of the not-gossiping commandment.

With the nose we scent odors, and thus distinguish between inner and outer, self and not-self; and locate good and evil. When we see this inner and outer, this self and not-self, we know the Buddha nature, and seeing the phenomena of good and evil, we understand the Buddha nature clearly. There is no difference between odors and the sense of smell, none between the sage and the sinner, none between perplexity and enlightenment, and none between words and thoughts. This is called the nature of this not-gossiping commandment.

The tongue tastes the five tastes and thus distinguishes between the inner and the outer, self and not-self, and discerns the good and the evil. When we see the inner and the outer, self and not-self, we know the Buddha nature, and when we see the phenomena of good and evil, we understand (tassu 達ス) clearly the Buddha nature. There is no difference between taste of things and the sense of taste, none between saint and sinner (bonshō 凡聖), none between perplexity and enlightenment, and none between words and thoughts. This is called the nature of the not-gossiping commandment.

In the body we have the sense of feeling. By this we distinguish the inner and the outer, self and not-self, and know the difference between good and bad. Thus we know and understand clearly the Buddha nature. The things felt and

the sense of feeling are not different, neither is there any difference between sage and sinner, perplexity and enlightenment, words and thoughts. This is called the nature of the commandment against gossiping.

With the mind we discriminate between the things of the law; we locate the inner and the outer, self and not-self; we judge between the good and the bad, the false and the true, the positive and the negative, gain and loss. Seeing the inner and the outer, self and not-self, we know the Buddha nature. And seeing the phenomena of good and evil, false and true, positive and negative, gain and loss, we clearly understand the Buddha nature. There is no difference between the good and the bad, the false and the true, positive and negative, and gain and loss on the one hand and the intellect (ikon 意根) on the other. Neither is there any difference between sage and sinner, perplexity and enlightenment, words and thoughts. This is called the nature of the commandment against gossiping.

When we speak of the sixty-four sounds of Buddha while he was on earth, it is truly wonderful, but they were the same as this voice we have been speaking of. When this commandment is satisfied (manzoku sureba 満足スレバ), all sounds and voices at once become the Wonderful-Law-Storehouse of all the Buddhas. The reflection of light from his garments, the trembling of earth (when he walked), the showers of flowers (that fell), and the miracles connected with Buddha while he was in the world, and the yellow scroll with the red stick, and writings right and left that remained after his death; these are difficult names, but they are the same as the phenomena (shiki) mentioned just now.

If the not-gossiping commandment is satisfied, the square and the round, the triangular, the far and the near, the wide and the narrow, the high and the low, the long and the short, the blue and the yellow, the red and the black, are all simply forms of the True Law. The voice of the valley

which is a broad-long tongue, is it not the body of the Pure and Holy? Nobody but the flowers knows.

In the Kegon-Kyō it is said that in the country called (Tōkon 藤根) a rich man named Fuken knew how to harmonize all the odors. If this commandment is satisfied, all the individual odors and the whole lot of odors become the way that leads to the Bodhisatva state. In the Iima-Kyō it is said that, in the world of accumulated odors, Buddha is served in eating and drinking. If the not-gossiping commandment be satisfied, the colors, odors and tastes of all eating and drinking become at once gates leading to the Bodhisatva state. According to the Shuryōgon-Kyō the Bodhisatva Battabara entered the bath-room and attained unto the state of superconsciousness through the use of water. If this commandment be satisfied, the contact with all cool and warm, heavy and light things will produce the meditation-superconsciousnesss of the Bodhisatva. According to the Ronzō the Law lays things bare just as naturally as the wild beast takes to the forest. If this commandment be satisfied, all good and evil, all truth and falsehood are but shadows of Reality. The body of Reality and the ground (土) of Reality become one and the same thing. The incarnation of all the Buddhas and the Teaching are in harmony and there is no difference between them. Through the common heart the Buddha heart is seen, and there is no distinction between conversion (發心) and sanctification (畢境). The good-root of all men lives and moves and has its being in the great love and nourishment (sekke 攝化) of all the Buddhas. On the other hand, the miracles and preaching of all the Buddhas, though intangible, yet go and come in the experience of all men. The Bodhisatva Gohō teaches Idealism (yuishiki 唯識), and the Bodhisatva Seiben teaches Realism (yuikyo 唯竟). These two agree in one and thus the Way is perfected. Thus if one commandment is kept perfectly the whole law is kept. And by keeping the whole law each commandment is kept. There is

no partiality and even in this world the virtue of the higher world is attained. And the man with an ordinary heart attains the state of a sage. All revealed and secret works are known to the man of deep faith. The Way is not attained by the words of the mouth. For instance, if one wishes to climb a high mountain, the only way to get to the top is to be careful not to lose the way nor to hurt the feet, and keep on walking. If one keeps stepping and does not stop, he will surely reach the top of the mountain. The reason why the men of the present time do not attain to the Way is that they spend all their time arguing about the depth and shallowness of the Teaching and the height and depth of the Law and do not do any actual practice of piety. It is just as if men who had set out to climb a high mountain should stop at the foot of the mountain and there discuss the beautiful scenery to be seen from the top, and should not take a step but only argue about the crookedness of the road; and while they discuss and argue, the sun goes down.

In the Treasury of Priests there is no harmony of father and son, of lord and vassal, of friend and friend, of husband and wife, of brother and brother; it is something different from the ways of this world; it surpasses the ethics of men. Where is the friendship and fellowship in this? But while this surpasses the Five Relations of men, still for priests there are six Harmonizing Virtues (roku-wa-kyo 六和敬). These six are commandments, interpretations (見), works (福), body, mouth and heart. "Harmonizing" means that which brings peace and unity. "Virtues" (?) means that which pays reverence. The three grades of priests are harmonious among themselves and are united in worship. Thus they are called "Sō" (僧). This "Sō" is an abbreviated word and in its real form is "Sōgya" (僧伽). In Sanskrit it is called "Sōgya" but with us it is called "Unified Company" (衆和合). One man or two men are not called Sō, but there must be more than four, and then

when they have these six virtues, they are called Sōgya.

Buddha and virtue agree, law and body agree, and among the Three Treasures this (Sō) is first because of these virtues. The first commandment of these virtues is the commandment of completeness (Man-bun-gu-soku-kai 滿分具足戒). Those below the grade of "Shami" are not called Sō. In the Lesser Vehicle there are two hundred and fifty commandments for the great biku, and they must learn the three thousand ceremonies. In the Greater Vehicle they must learn all the laws and ceremonies made by Buddha. In the days when Buddha was on earth there was no distinction made between such famous priests as Monju, Miroku, Daikashō, and Anan on the one hand and mere novices on the other: they all had to learn all the commandments. There is a difference between the Greater and the Lesser Vehicle, and between sage and sinner, but all the good laws great and small make up one body. In keeping the commandments in harmony there is sanctification (fusatsu 布薩). These observances are carried out every fortnight.

In the Bonmō-Kyō it is said, "Every fortnight I read the laws and commandments of Buddha. You all range from young Bodhisatva to those high up (Jūchi Bosatsu 十地菩薩), but keep on reading." This is the meaning. In the Sanctification-Law sage and sinner alike held the divining-sticks (Chū 籌), and priests, sages and common men were all united. Bodhisatva and Shōmon alike confess their faults and repent of them.

In the book of Yoga it is said that we should learn well and hold the words of power, and that we should confess our sins to the priests of the Lesser Vehicle or to those of the Greater Vehicle. In this harmony-of-commandments there is said to be religious abstraction (ango 安居). This is to be performed at two or three important seasons of the year. At present it is the custom to go through with it in the winter and in the summer. When this period is ended in

the summer, all the three classes of priests kneel on the mats and criticize each other. In this the rule is the same for sage and sinner.

In the Shinsai-Kyō (New Year Sutra) it is said that all the priests go down from their seats and confess their sins and after this is done they return to their places again. In the time of Buddha, once when all had finished and returned to their places, Buddha rose from his seat and, having compassion on them, folded his hands and said, "All of you biku must be of one mind; I also confess to you my faults." This is the meaning. In all these three thousand years no other way has appeared. The appearance of another meaning in recent times is a sign of degeneracy, and of only receiving a part of the truth. There is a ceremony by which men enter upon the keeping of all these commandments. This is not kept until one has entered the Way (ordination?). This Buddha-Nature-Commandment has not changed its form from ancient times till now. It exists in all the world, in living things and in lifeless objects. There is nothing without it. There is no time when it is not present. Then can we not cease to trouble ourselves about it? Not at all. In this Buddha-Nature-Commandment there are those who are held down by evil thoughts, and, an obstacle growing up, they become self-conscious. They are entangled in the flesh. This is called the Three Worlds of living and dying. In this living and dying world there are sins committed and commandments broken. If this fault exists, there will forever be the evil of the Three Evil Tendencies (San-aku-shu 三惡趣). In this human world there is some power in the ten virtues and this unites with the mercy of the Bodhisatva and appears as a law, and the law of giving and receiving arises from this. This righteous rule comes from the sages and is protected by the gods. Just as water is poured into an earthen jar, so this is handed down from teacher to pupil even to the present time. Even Monju and Miroku when

in the world could not add anything to this law, neither could Kashō and Sharihotsu. All they can do is to worship and serve.

Men of these latter days do not mix their feelings with the law, neither does it depend on knowledge, but it is to be given and taken just as it stands. If a man serves with all his might, all the good laws great and small exist in his virtuous heart. This law, being all gain and no loss, will increase to double the first seven commandments and even the ten commandments, and in the future will make good use of the time. In a sacred book it is said that, if men receive the Buddhist commandments, they will attain to the rank of all the Buddhas, and the rank carrying with it the great enlightenment, they will in reality be sons of all the Buddhas. This is the meaning. In this, those of the Lesser Vehicle and those of the Voice-Hearing Vehicle will free themselves from the entanglements of this world and will attain unto Nirvana. And those who have works and responsibilities will reach the invisible world and will partake of the great pleasures of the Man-Heaven. The Bodhisatva of the Temporary Vehicle will reap the reward of their exertions and will rise above the class distinctions of this world. For instance, just as the water of the sea does not increase or decrease by being dipped out, so when the sky is looked at through a tube, it appears large or small according to the size of the tube.

The second virtue, Interpretation, will give the same holy knowledge to all, from the most enlightened scholar to the most mediocre man of the present time. The Law is divided into the temporary and the real; the Teaching is divided into the open and the secret; but they are learned from the same teacher and there is no excess of hope.

Shaka began by explaining the things that are visible (u 有). This is a beginning of the Law, a source of things. Those who are careful in their service will through

their senses obtain victory and profit. Then Shaka explained the invisible (kū 空). This also is a beginning of the law, a source of things. Those who serve cautiously may, through their senses, obtain victory and profit. Shaka explained natural phenomena (shōsō 性相). Every name and every portion is a beginning of the law, a source of things. Those who are careful may, through the senses, obtain victory and profit. Shaka destroys all phenomena. Each name and each portion is a beginning of the law, a source of things. The careful man will, through the senses, obtain victory and profit.

Shaka distinguished between the Three Vehicles. Each name and each portion was a beginning of the law, a source of things. He who serves cautiously will, through his senses, obtain victory and profit. Shaka harmonized the Three Vehicles; this is worthy of the law, the essence of the meaning. He who serves cautiously will, through his senses, obtain victory and profit. The arguing about depth and shallowness is only the depth and shallowness of those who argue.

According to the Kongō-Kyō there is no high and low in this. It is called the highest enlightenment (Ano-ku-tara-san-myaku-san-bodai). And the harmonizing of these is simply the imagination of the would-be harmonizer. In a sacred book it is said that to try to harmonize the discrepancies of the sacred books is to destroy the Law. It is said that in India from the time of Makadaiba the upper classes began to be distinguished from the masses. Then came the five classes or castes and the twenty sub-castes and the five hundred divisions. From the standpoint of numbers the believers in sects would overcome the believers in the sacred books. But the latter ought to overcome the former. But looked at from an orthodox point of view both sides have their strong points. According to the Taishyū-Kyō the five sects are separate and distinct, but they are no hin-

drance to attaining Buddhahood, to entering the Law and to attaining Nirvana.

In the Greater Vehicle there is an explanation of the Emptiness-Form sect, the Nature-Phenomena sect, and the Ultimate-Reality-Karma sect. From this point of view the Bodhisatva Gohō will attack the Bodhisatva Seiben and vice versa. This is natural. From an orthodox point of view the affixing of the Wisdom Seal (chi-in 智印), and the interpretation of the perfect sound; these both alike appeal to the good in the hearts of the hearers. It is just like a clear cool lake that may be entered from any of its four sides. In China this teaching was spread, and the wise and the foolish, the high and the low, each received help and profit, and many great men followed their own interpretations, and thus sects were produced. This one said a thing was good; that one said it was bad. This one said a thing was deep; that one said it was shallow. It was all a matter of taste. But from a pure and exalted point of view it is simply that from the many books, chapters and verses in the Law, and in the Sutra Storehouse, each one appropriated that which suited his taste and his nature. It is just as the water of the sea does not increase or decrease when it is dipped out, and the heavens look large or small according to the size of the tube through which one looks.

The third virtue is work or service (ri 利). In this there is no difference between sage and sinner, because all are under the same commandment, they all have the same viewpoint, and they all alike receive the benefits of this service. Those who are living at the present time are called present Sō (priests), while those who have lived in the past or will live in the future and those who live in a different place are called absent-Sō. Then, if there is someone who will give money, a temple and a home for priests will be built. This temple and this home for priests are places of virtue-works. And if there are other givers, an endowment fund will be

laid by as well as a furniture fund. Wherever this virtue-service exists, there will be found vessels and an endowment fund. These are used not by the priests that are present only but by those that are absent also. And the use of these things from the days of the priests who lived in the time of Buddha down to those of the present time has not been in vain. They continue in the Shaka Family. A home for priests and a temple are called a monastery. It is for priests from all parts of the country; it is not a private residence. In the Discipline it is said that when Buddha had perfected the Way he saved the king, Hinbashara, explaining to him the nature of absolute-happy-works (uji-fukugyō 有事福業) and relative-happy-works (muji fukugyō 無事福業). Relative-happy-works are those that are performed solely for one's own meditation and happiness. But absolute-happy-works are those, such as building a home for priests as mentioned before, which go on doing good as long as the building stands. For even if the donor does other things that are unworthy, still that does not hinder the good done by the one good act. For the good influence of the sanctification of the priests, their voluntary confessions, their ordination, and the good deeds they do openly and secretly, will go on increasing in power. The meditations of the night-watches, the readings morning and evening, the clothes and the bowls of the biku and shami; all these are a part of the reward of the donor. And this reward is not with those present only, but is also with those that are absent, and goes on increasing. This endowment and these vessels are called "Sōgya-things." From the sages in the time of Buddha to the novices of the present day these are helps to unity and in the practice of piety. Each bed and each vessel is used according to law. Being thus used, they perfect the happiness of the donor. In the sermons of Buddha this is called unconscious merit. In the Discipline Buddha himself fixed the ceremonies for receiving such gifts. Many men, like the

wise and virtuous Kashō and Sharihotsu, and men, like the strong and energetic Monju and Miroku, did not neglect the keeping of this commandment. To give an example, they did not take out of doors the household furnishings of the priests, and if they moved to another place, there was a rule for moving things. There is a rule for every particular vessel, and the priests do not neglect a single rule. It is especially important for those who are appointed as superintendents to know the rules. The gruel eaten in the morning and the luncheon taken in the middle of the day are called priest-meals.

Again, there are holy rules. From the days of Buddha down to the present time all keep these carefully. A layman is appointed for each duty. He is called a "holy man." A man is appointed to turn the mill. He is called "holy ground" (pure waiter). Their hours of toil are fixed and they are not called on at other times. Times for drawing water and not drawing water are fixed. As for using the water, the higher, middle, and lower classes, sage and novice are all treated alike. In the Iima-Kyō it is said that if all are equal at the table they are equal before the Law. If one is invited he accepts without fail. This is a pure rule. If the host is broad-minded both high and low are invited. In the Bonmō-Kyō this is called inviting the priests in order. If there is any special reason special persons are invited. The case where Buddha accepted the invitation of the rich man Barana may be said to be such a case. If a house is built for a special man whom we trust, that house is called a lord-house. If we build it for ourselves, it is called a no-lord-house. There is a law for building houses and another for living in them. For every kind of house there is a law, and there is a good rule for putting on the roof, whether it be made of tile or straw. Each has the merit of having a law of its own. In a home for priests the sages will unfailingly hide their virtues and, living just like the other priests, will

leave behind them a good name. Just as, for instance, water never fails to reflect the light and a mirror always reflects the form of the face.

The fourth virtue is the body. From the beginning the custom of shaving the head and dyeing the clothes was inaugurated by Buddha himself. The form of the body (clothing) has not changed since the days of the five Biku and the three Kashō (brothers) who were contemporaries of Buddha. They have round heads and do not leave the hair on. In the Discipline it is said that to leave a little hair on the top of the head, or to shave off the hair and leave the beard, or yet again to shave off the beard and leave the hair; all these are unlawful. The sages and novices all wear the same kind of scarf (kesa). If some of the wealthy ones among them wear brocade and worsted, this is a violation of the law. In the Nirvana Sutra it is said that to desire fine clothing is a sign of the destruction of the law. Again, according to the Discipline, garments made of the bark of trees or of the bark of grass, or of feathers, are the garments of heretics. According to the Myōhi-Bodhisatva-Kyō priests are forbidden to wear silk garments. The law of colors specifies the colors to be worn as yellow, black and purple. In the Discipline pure black, pure yellow, pure red, pure purple, pure crimson, pure green and orange are forbidden to be worn. In a certain Sutra it is said that, when the time of the destruction of the Law comes, priests will be wearing white scarfs. The rule for making garments is to use five or seven or twenty-five strips, some long and some short. To wear figured skirts or two thicknesses of underwear is a violation of the law.

As to the manner of wearing clothes, to put them on in the plain ordinary way is the proper way, whether one is going to the teacher's desk or into the capital. To leave the body half naked is a fad, but that is proper only when perusing a book or asking questions. These are all fixed

legal ceremonies. In recent times they have been perverting the style of making Buddhist and Chinese statues. This is a sign of the destruction of the Law. In walking the road and entering the city there is a rule. Whether it is for entering one's hotel or stopping for rest by the way, there are rules set in order by Buddha. The way the priests of the present time are conforming to the world and are neglecting the rules made by Buddha is greatly to be regretted.

There is a law for furniture also. Bowls must conform to the rules in shape, color and weight. The word bowl (hachi) was Sanskrit and meant a weighed vessel. And there is a law governing the shape and weight of chairs and benches. And there is a rule for using them. These should be learned from a teacher versed in the Discipline. There is a law for traveling and for lodging, for sitting and for sleeping. There is a law for whole-sitting and for half-sitting. There is a law for lodging and for sitting on the floor. As for traveling, there is a law for going alone, one for going in small parties and in large parties, and for making circuits for exercise and to keep off sleepiness. As for sleeping, there is a law concerning lying on the right side and for placing the legs one on top of the other. If one is practicing the Law and sits down on the floor, then all must sit down. But if one stand up and practice the Law, then all must stand. If one kneels and practices the Law, then all must do likewise. While these practices are going on, no one must leave his seat. If the priests are sitting down on the open road, then no one must take shelter under a roof. These are holy regulations and the rules must not be disregarded. These are called body-virtues and are being sadly neglected in recent times.

The fifth is called the mouth virtue. In the Priestly-Treasures there is a law of Karma. This is a dispensation (seiyaku 制約) of Buddha, and no Bodhisatva or priest adds anything to it or takes anything from it. It has been handed down to the present time in that form and should be used

just as it is. The law is divided into eight grades and there is no confusion of the different articles. This is a perfect law to govern one's house manners. This is called limited-karma (kekkai konma 結界羯磨). On the ground of this limited karma, worms and ants partake of the benefits of the law. In this law the commandments are fulfilled. This is called the karma-of-receiving-the-great-commandment. If this karma is fulfilled according to the law, in this man virtue is perfected, and he becomes a "field of happiness" (fukuden 福田).

There is a law for the three garments and a law for each bowl and seat. If this law is obeyed according to the rules made by Buddha, there will be merit and virtue even in clothes. In a sacred book it is said that, if a man's scarf is made of cloth four inches in width, that man will have the protection of the gods. There is a law for meditations and for confession of sins. If this law is kept just as it is, the virtue of that commandment will gradually be perfected. There is a law for eating. And there is a law for medicines. There is a law for the proper reading of the sacred books. And there is a law for the responsive reading of the sacred books. In the practice of piety (gyōdō 行道) there is a law for keeping silent and a law for speaking about the Law. There is a law for the twenty-six hours of the day and it is said that he who keeps this law will attain the rank of a sage and will not be led astray by the darkness and lust of this world.

Nobles and priests do not boast of their rank. Likewise rich men do not boast of their riches. Scholars and learned men do not boast of their wisdom. For all the teachings of those high up and the instructions of the learned priests have been handed down from the time of Buddha.

The sixth virtue is the heart, and men must be diligent in using this. Men of all the four castes become priests and are called Shaka (one of the four castes). Though some are noble

and some are mean, still they have the same virtue. Though there are sages and novices, they all learn from the same teacher. The main point is that we must control the heart and hold it down. In the Nirvana Sutra it is said, "Become the teacher of the heart; let not the heart become your teacher." In the Yuikyō-Kyō it is said that the heart is more dangerous than poisonous reptiles, wild beasts or fierce enemies. In this men should not take refuge and think wicked thoughts. They should make a practice of self-inspection and know the faults of their own hearts. They know the thick and thin places of the three poisons. If we know our sins we do not need virtue. If we know about the three poisons we will certainly not follow them. Men should think of how to keep their bodies under. Just as the enemy is defeated when the leader is taken, so the weaker members acknowledge their sins if the strong one is held down.

If even a little bit of thought remains, let one know that he is a selfish priest, and if thoughts live in him, he knows good and evil. Good that is yet unborn I will cause to be born, and good that is already born I will cause to increase. Unborn evil I will cause to remain unborn, and that which is already born I will speedily destroy. If this is true of the priest high up, it is true also of the one low down. If this is true of the young, it is true also of the old. If a priest is thoughtful, he will naturally follow the Law, and will ask himself whether he is really following it or not. He will immediately leave off disobedience. But obedience to the Law depends also on times and seasons, and he will ask himself if his actions are timely. And if he finds that his actions are not proper at that time, he will wait till another time. If he finds that his actions are timely, he will tell it to the higher priests and to the superintendent, and when those higher up hear these words, they will know whether they are true or not. And if they are not true, they will exhort him to leave it off, and if the words are true, they will know whether the act is timely

or not. If the act be not proper at that time, he will wait for other times and days. But if the time is right, all the people will join with one accord in performing the act. Though it is only a word, it is no light matter. Though it is only one thing, it is not lightly brushed aside. If this is true of those high up, it is true also of those low down, and, if it is true of the young, it is true also of the old. If the meditations are harmonious, this is a pure word.

When Buddha was in the world, he stayed for awhile at the Gion hostel, and he said to Anan: "In the vicinity of the Shōe River there is a home for priests (pissu). The people around there receive a great deal of good and profit from it." To praise men in this way being the usual rule with Buddha, it shows that he had a holy desire to meet and talk with men. Anan, knowing the heart of Buddha, sent a letter to those priests near the Shōe River and told them to come at once. On receiving that order, they went at once to the Gion hostel. When all the people heard this, they said that the priests of the Shōe River were ambitious and were performing meditations. Now they go to Buddha's place and he will give them some deep and wonderful law. He said to them, "Do not lose any time." Then many laymen and priests came running and assembled in front of the Gion gate. Buddha called Anan and commanded him to send home the men from the Shōe River. All those priests went away, carrying what they had learned. Later on Buddha said to Anan, "Those priests of the Shoe River confer great blessings on the people of that vicinity." Anan, considering what had happened before, secretly informed them of what Buddha had said. They understood what he meant and came to the Gion hostel. Just at that time, it being early in the night, Buddha was in the midst of the first period of meditation. These priests, seeing that he was engaged in meditations and realizing that it was not a time for words, also entered into meditation. Buddha continued until he was

in the fourth period of meditation, and then passed on into the state of unconscious meditation (非想定). The priests followed him from stage to stage. Finally Buddha reached the state of absolute meditation. All the priests saw that he had gone beyond their depth and they thought to themselves, "Buddha has reached the state of absolute meditation. Let us also try to do the same." Then they all entered that state and continued till the morning. Buddha did not say a word. Then when the time came for these priests to return home, Anan questioned the Master and insistently praised the priests of Shōe River. It was asked at that time, "How is it they come here and do not receive any comforting message?" Then Buddha answered, "I have talked with these men and have finished. The Holy Word and the Holy Law become comfort and peace through discipline." Think of this. In this case the Way was found by simply being a spectator. But even though one is not an eye-witness, the Way permeates space and there is no difference. Though the distance is one thousand ri or ten thousand ri, it is just the same as if they came together face to face. If it is revealed by the most polite words it is good, but if one keeps silent for ages it is just as good. This is known only to those who have knowledge. This heart-virtue unites all the virtues of all the priests.

The sages of India were afterwards incarnated in China. When Nanzen Ritsushi set up a platform in Kwanchū for explaining the commandments, a priest with long eye-brows came and gave testimony. The sages of China answer the call of India. In Central Tenjiku, when the King Yonichi finished the North-Eastern Cathedral called Kiranda, they held a dedication service and one of the priests came late. This priest said, "I am from China. One of my superiors being sick, I had to give him his food before coming, hence my tardiness." This is the kind. All the Buddhas of all places are one law-body. In this world, Shaka is the teacher. It

is not different from the incarnation of all the Buddhas. And it is said that the Buddhas of other worlds are not different from those of this. The edicts of Buddha are after the Law and not after men. They are after wisdom, not after knowledge. They follow the meaning and not words. They follow the Sutras that are deep (ryōgi-kyō 了義經) rather than those that are shallow (furyōgi-kyō 不了義經). In the Chido-Ron it is said, "In our law of Buddha are no priests of Bodhisatva rank. Even Monju and Miroku took their places with the multitude of ordinary priests." Even those who come from the North, South, East and West do not cause any confusion, just as water and milk mix readily. This heart-virtue is gladly welcomed by sages as well as by the ordinary priests of later times, who looked upon it as the rule by which they ought to walk. And even the humble person, if he keep this virtue perfectly, will become a holy man. At the present time the sects and their teachings differ the one from the other. Each man chooses according to his own taste, but only he who takes pains to keep the law will be able to stand. If these six virtues be maintained, the Holy Law will abide forever. In the introduction to the commandments it is said that, if the multitude of saints stand fast, they will overcome the hosts of the devil (magun 魔軍). The strength of these six firm virtues will burst the nets of the devil, suppress lust and become a "field of happiness." If the multitude of the saints are united, Buddha will be praised and the Law will continue forever. This unity which is the treasure of priests will become a "field of happiness" and the Holy Law will continue in the world. But if the strength of the many is not united, the Law will be destroyed. To give an example; in the Discipline in the country called Kusenmi, Shōron Hōshi and Zenshaku Ritsushi quarreled and for twelve years did not practice sanctification. The outcome of this kind of thing is the destruction of the True Law. The man who preaches the commandments is under

special obligations to be careful. If the priest-net has a small mesh no one will leak out, but if the law-net is full of holes men will run in the way of destruction.

Among these ten commandments the manifestation in the world of this not-gossiping commandment is interesting. In a sacred book the smallest things in the material world are explained. These tiny things are put together two by two and thus the universe is made. Again in the intellectual sphere a thought is explained. Similar phenomena are put together and the result is thought. The mind alone is not mind. It thinks of gain or loss in relation to environment. Environment by itself is not environment. In relation to mind, it grows and dissolves, rises and falls. For a brief period a kind of work appears and becomes the world of men. The Way appears in relation to things. Wisdom is born according to the times. All these are not without friendships and fellowships. According to the Analects a disciple asked Confucius to teach him agriculture. Confucius answered, "You would better go and ask an old farmer." Then he asked him to teach him gardening and Confucius replied, "You would better go ask an old gardener." Looking at it from the standpoint of the Commandments, it is no defect for Confucius not to know agriculture and gardening. Even though we learned many things when we were young and poor, it is better to leave such things to those who earn their living by doing them. An ancient saying is, "Leave the ploughing to a slave, the weaving to the maid." These are worthy to be called proverbs. Sages and saints may be behind the slave and the maid in some things, but that is the way of the ten virtues. To let the maidservant do what she can do best and the slave what he can do best is the way of the ten commandments.

He who is the head of a house must have the wisdom necessary for presiding over a house. A popular master is worth a good deal more than even a brilliant servant. If

there is a servant who despises his master, the will of heaven will be violated and only a minimum of good results will remain. Even if the servant is a simpleton, if he honors his master, good results will increase. This is the law of the ten virtues. Even though one is the leader of only a very small number, he must have qualities of leadership. Small men do not know these qualities when they see them. The subordinate who despises his master and tries to set up his own authority violates the law of heaven and causes good results to decrease. Even though the servant is below the average in ability, if he honors his master, he obeys the will of heaven and causes good results to increase. This is the law of the ten virtues. The founder of even a small house must have the virtues necessary to establish his line. He is superior to ordinary men (yoryū 庸流). Still greater reward will come to the founder of a country. The law that is established in each house has its strong points. To be careful and live simply is one point, and to reward men out of a large heart is another. To be stern and Spartan-like is one point, while to be quiet and gentle and follow literature is another. All the rules made for a house by the ancestors are a protection to that house. This is called the way of the virtues. If a grandson reads books a little and prates about the ignorance of his ancestors, or if the common people are proud of their ability and accomplishments and criticize the government, they violate the law of heaven and will fail to receive any reward.

He who holds the reigns of government in his hands certainly has the wisdom to lead and direct the people. The common people have no such wisdom as this. There are some students of history who try to show that the present is inferior to the past and compare their country with others to the disparagement of their own. All this is the height of foolishness. About six or seven tenths of this kind of talk serves to throw the world into confusion and to destroy

things. Confucius said, "If you are not on the throne, you cannot judge state affairs." For grandsons and the common people to receive the commands of King and father, and not be critical nor careless; this is the way of the ten virtues. These ten virtues bring to perfection all things But we are not to do this work of bringing things to perfection. High and low, noble and humble, wise and foolish, each receives its part. We are not to fix the order of things. Thus all things are for our use and are not to be thrown away. The law must be given place in the hearts of all men.

While in the world Yōshi and Bokuteki disagreed with Confucius, while Mencius disagreed with these two. Each thought what he had was good and what he had learned was true, and from their standpoint it was good. If we look at it from the standpoint of the ten virtues, there were strong points in each and all of them and they may all be used without difficulty. For filial piety, the relation of brothers, benevolence, and for teaching the children of samurai and officials, use Mencius; for political economy, for the conservation of the national wealth, and for the national defense, use Bokuteki. Also in the teachings of Son, Go, Kwan, An, Denbun, Shōwō, Chinchūshi, Kyokyō, Shiba Shōjo, Yōyū, Tei-i and Shuki, there are in each case some points that might well be used. There are strong points in all of them and they are not useless by any means. And there are some weak points where they lag behind, just like all the world. But to take things just as they are is the essence of this commandment. For instance, a bird flies in the air and stays out of the water, while a fish stays in the water and does not come up on the land. These are interesting facts. Some men labor for years and then suddenly they see the rear as well as the surface of things, the dross as well as the gold. In the same way the real secrets of the heart will become manifest. But these are the distinctions of a wandering imagination. Such men probably heard the words of wisdom of the

Buddhist Teachings and learned them by rote, but really it is a different thing. There are limitations in our bodies and in our knowledge, and one man cannot possess all ability. But herein lies the Way of heaven and the truth about men. I have the wisdom of one man, but to think that I have the wisdom of all men is to give proof that my understanding is darkened. But to give what is essential, the head of a house must make that house the burden of his heart. Such matters as preparing wood and water, salt and pepper, may very well be left to subordinates. The man who is lord of a county or province must make that the burden of his heart: it is not necessary for him to know all the details about things. He who rules heaven and the four seas (the emperor) must make them the burden of his heart. He can use the men that have ability and the knowledge of all things. This is called the law of the ten virtues. This is the very depth of the depth of reason. For a Confucian student in later times to rejoice over the shortcomings of the ancient sages is the height of foolishness.

According to a sacred book in the days of Buddha there was a son of a dyer who became a disciple of Sharihotsu. Sharihotsu set him to taking breathing exercises. He practiced for months and years very meritoriously but he could not receive Enlightenment (sho 證). There was also a blacksmith's son who became a disciple of Sharihotsu, who set him to learning the nine colors characteristic of the different stages of decaying human flesh. He practiced meritoriously for months and years but could not get enlightment. Then Sharihotsu told Buddha about it. Buddha said: "You have given the wrong task to the wrong man, for a dyer's son is a good judge of color, while a blacksmith's son can do the breathing exercises." They took the advice of Buddha and soon became sages. Consider the peculiarities of these two. One of them following karma becomes the son of a dyer and spends his days handling dyes and disagreeable stuffs. Even

though one pass into the higher world this influence of karma remains. This matter of viewing the decay (of flesh) is worthy of consideration. By the law of karma this will come round to the blacksmith's son by and by. He passes his days and his months at the bellows. Even when he passes into the other world this influence abides. The effect of breathing exercises should be considered. In a sacred book it is said that he who teaches the law of meditation first finds out the point of view of his pupil, and establishing a point of contact teaches him how to enter into meditation. If the pupil is not a member of any cult, then the teacher studies his disposition and teaches him in terms of his occupation or things with which he is familiar.

In one of the classics in answer to the question, "How may we know a covetous and adulterous person?", it is said: "He likes flowery rhetoric; he is noisy and sophomoric in speech; he is quick-tempered, acts like a monkey and makes many mistakes; he is shallow and has no breadth of vision; he thinks not about the effects of his acts; he does useless things; he brings fear upon himself by his many acts; he likes to use many words and to cry; he is a great liar and likes to play; he likes pleasure; he cannot endure labor and pain; if he makes a little profit he is unduly elated; if he forgets something or suffers a small loss he is greatly depressed; if he hears himself praised he takes it seriously and rejoices greatly; he reveals secrets; his body is warm and perspires freely; his skin is thin and his body is rotten; his hair is scarce; white spots and wrinkles are numerous; he dislikes a long beard; he runs about showing his white teeth; he likes to wear clean clothes; he puts on airs and studies many arts; he likes to go about; he always wears a smile; he grovels before the rich; he has no strong convictions; he seldom gets angry; he reverences the aged; though he pretends to study the Law he is covetous; he cannot hold his friends long; he listens eagerly to tales of lust; but he

pretends to dislike vulgar talk; he advances and retreats easily; this is the kind of man that is covetous and adulterous." Such persons usually care only for material things.

Again, in answer to the question, "How shall we describe the man who is given to anger?", it is said: "He goes into things deeply; he does not quickly show resentment; but if he does, he does not get over it soon; he knows no mercy; he is sincere in his speech; when he scolds he uses rough words; he is suspicious of everybody; he does not try to believe men; he is glad to find out the short-comings of others; he sleeps but little; he has in his heart much resentment and hatred; he holds on to his friends tenaciously; he can hardly ever forgive an enemy; he cannot forget what he has received; he is never taken by surprise; men may tremble but he never fears; his strength does not care for virtue; he cannot be humble; his body is large and tall, and he has a big head on a stocky neck; his shoulders are broad, and his forehead is square; he has fine hair and great courage; if he loses money he does not worry about it long; he advances and retreats cautiously; this is the way with the man of anger." This kind are usually dogmatic (danken 斷見). The adulterous man must control the flesh in order to enter the Law, and the man given to anger must enter the Law by cultivating mercy and pity. The law of karma is present in each case and the body reveals the heart. Both body and heart must follow the Law. This is interesting. Buddha had a habit of saying that Anan carried the desire for sanctification too far, and that this aspiration really became an obstacle. After the death of Buddha the great Kashō scolded Anan. When Anan had received this scolding, he went into meditation with all his heart but he did not attain the Way. Then remembering the habitual teachings of Buddha, he decided to rest a while. Then his feet left the floor and before his head struck the pillow he had received enlightenment. Think of it! The

medicine sometimes becomes a disease. This law becomes an obstacle. When the medicine is taken away, the disease goes with it; and when the law disappears, the obstacle disappears with it. This is an interesting phenomenon.

Among women, it is said that Soku Donni attained the Way through great trials and sufferings. Karma works out great pain for body and mind. Through this pain the Law is entered. This also is an interesting phenomenon. The woman Renge Shikini met Mokuren and entered the Way. Later, in the congregation of women, the first virtue of miracle-working came upon this woman as a result of karma. She became a cause (en 緣) and perfected her works. There are times when the results of karma cannot be prevented. The main point is that any of the twenty-six hours of any day of one's life is the proper time to receive the Law. Astronomy and Geography, the human race, birds, beasts, grass and trees, all are manifestations of the Law. Where there is karma there is Law, and where there is Law there is the Way.

According to the Uburitsu there was a manufacturer of China ware who lived in the Haranishi castle. In this factory there were four monks (dokkaku 獨覺) who had sought lodging with him. On one occasion there were many teachers who came to this place and met each other by accident. Then one of the monks fell into the state of meditation in which his body seemed to be burning. They all saw this. They questioned among themselves "Who is this man?" The monk said "Have you never heard of the king Jōbyō?" They replied that they had heard of him. Then he said, "I am King Jōbyō." They said to him, "You had a happy and wealthy country, why did you leave it for the life of a monk?" The monk Jōbyō answered: "Yes, I was formerly in a palace. But one day I saw a kite find a piece of meat, but no sooner had he laid hold of it than the whole flock of birds began to chase him and fight for the meat. Then he dropped it and took refuge in the top of a tall tree. When I saw

these birds fighting and tearing each other, I decided to find a way of escape from the world. I wondered why people should do such profitless things. So I decided to leave everything and withdraw from the world."

Think of it. That piece of meat was a delicious and precious morsel in the eyes of the bird. In like manner fame, wealth, the five passions, a big income, a high place, an office; all these are highly prized by men, but in the eyes of heaven or of Buddha or of the Bodhisatva they are to be cast away, just as the piece of meat was. If we get this one thing settled in our hearts and do not doubt, all desire is to us as dust before the wind.

Next, they questioned the seconk monk, saying, "Beloved (jinsha 仁者), who are you?" He replied, "Have you heard much about the king Shūmen?" They said they had. Then he said, "I am King Shūmen." They asked him what led him to become a monk. The monk Shūmen answered: "I was in the palace. And one day I saw two bulls fighting over a cow and tearing each other's flesh. Finally one broke his horn and had to give up and run. I watched it to the end and then sighed deeply. And I thought how covetousness and sorrow become roots of injury to the soul and how deeply the heart is marred by these things. So I decided to become a monk."

The fighting of the birds over the meat and the fighting of the bulls over the cow seem to be similar cases, but the experiences of King Jōbyō and those of King Shūmen were quite different. In the former case the monk Jōbyō was impressed by the amount of pain that was caused by such an insignificant, useless matter, while the monk Shūmen was grieved by the amount of sorrow that is caused by covetousness. If we get it settled in our hearts what a root of bitterness covetousness is, all the troubles will naturally leave us. Next, they asked the third monk, "Beloved, who are you?" He said, "Have you ever heard much about Bonmadatta of

the Haranishi castle?" They said they had. He said, "I am King Bonmadatta." Then they asked him why he became a monk. He replied: "I was in the palace and it was spring-time. All the flowers were at the height of their glory. The forests and fields were alive and birds and flowers reflected each other's colors. The peafowl, the goose, the wild goose, and the Mandarin duck were all in high feather and the noise of their flying blended into one harmonious sound. Then I went out into the yard with my ladies and attendants to play. We all gave ourselves up to having a good time, and after I had eaten and drunk good things to my satisfaction, I fell asleep. Then the attendants, seeing I was asleep, turned themselves loose and broke boughs and flowers off of all the trees and shrubs to their hearts' content. But I awoke by and by, and, seeing what had been done, my heart was greatly grieved. The trees which had been bearing fruit and flowers were now broken and ruined. So it is with my body. So it is with the world. All is transient and changeable. We cannot doubt this. The words and arguments of the world only make it more unbearable. So I left the throne and became a monk."

Now think of this! To go out into the Buddha-less world and learn without a teacher is a very high ambition, but the transient nature of flowers and fruits is visible to every eye. And the transient nature of all things can be easily shown if we wish to show it. Only, because of lack of determination (kettetsu 決徹) the sinner remains tied to the ground. But if we think on Enlightenment the Holy Place is not so very far from every one of us.

Next, they asked the fourth monk, "Beloved, who are you?" He answered, "Have you heard of King Sōshō of the Yōraku castle?" They said they had. Then he said, "I am that King Sōshō." They asked him why he had become a monk, whereupon he replied: "I used to be in the palace and was surrounded by love and by women, but finally the noise and

confusion became distasteful to me. Then I ordered an attendant to come to my side, but this woman had on her head and hands ornaments in profusion. Every time she moved, these bells and things would strike together and make a great noise. I made her take them off one by one till there was only one bracelet left. Then everything was so quiet that I became very lonesome. These ornaments had no life in them but by striking together they made a noise which roared in my ears. So it is with this world. It is impossible to have quietude. I sent the woman away and, lying on the floor, I thought the matter over. That is the way with the world; if men associate together they irritate each other. So I decided to abdicate and become a monk." One woman is not as noisy as a large number of them, but to be alone is better than being with even one.

To study hard and to strive to get knowledge is not equal to a life free from study and work. When many are together there is friction. And to try to choose between many things is distracting. Look into your own heart and inquire about these things. Everywhere you go there is law. King Jōbyō, received the law through a kite, King Shūmen received it through a cow, King Bonma received it through the flowering trees, and King Sōshō received it through a woman's ornaments. These all are interesting cases.

The owner of the factory heard the stories of all these four saints, how each one had come to leave his throne and become a monk. He had thought there was no chance for him to escape from his disagreeable trade as long as he lived; but when he realized that his clinging to this was just the same as the kites' fighting over the meat, or the covetousness of the bulls, he decided that he, too, would give up and become a monk. It is said that this man was the Great Kashō, not yet become a Buddha (ini 因位). Though we say that what the four sages learned from environment and what the workman learned from them was just the same, still from the standpoint of the

ten virtues they all belong to the not-gossiping commandment.

In the Kegon-Kyō it is said that the sin of gossiping will cause men to fall in to the Three Evil Ways. This is Unnatural Result. Even if one should be born as a man again, he would reap two kinds of reward. First, he would be separated from his family, and second, he would have poor and miserable relatives. This is Natural Result. Soshin, Chōgi, and others went about the country stirring up trouble by talking; Himukyoku of So made Kyakuen put a guard of armored soldiers at the gate of the minister Jijō, and maligned him. Among women a certain queen pressed on the nose and killed a new woman that had been brought from the country called Gi. These and the Unnatural Result of the Evil Ways, as well as the Natural Result which destroys families, all come as a result of gossiping. In an extra-canonical book it is said that the results of these sins reach to foreign countries and as a consequence the five cereals, flowers and fruits do not produce well and the roads are steep and full of bricks and stones. This is Additional Result. As in the case of the commandments against lying and exaggerating, so also in this commandment the works of the body and the heart as well as those of the mouth are included. We must bear this in mind. All four of these sins really amount to lying. According to the Discipline certain priests and priestesses committed the sin of lying and this included the other three sins of the mouth. The law of these four virtues explains it fully and divides the sins of the mouth into four kinds. The main thing is that it amounts to four prohibitions. According to a Sutra devoted to distinguishing between good and evil, Buddha said: "In the world the merciful heart does no murder. As a result of doing no murder five happinesses (zen 福) will be received. The first is long life; the second is peace and quietude; the third is exemption from wound by soldiers, by beasts and by poisonous reptiles; the fourth is heaven and eternal life therein; and the fifth is to be born

again in the world which means long life. If we look about us, we see some men a hundred years old. That is the result of their good deeds in a previous existence. A life of pain is better than a happy death. If you understand this do not kill."

But on the other hand, if one is a murderer: first, his life will be short; second, he will be a victim of fear; third, he will have many enemies; fourth, at the end of his life he will fall into the Evil Way; and fifth, if he should be fortunate enough to come out of the Evil Way and be born as a man, his short life would be marred by much sickness and his body would be deformed. This Sutra was translated by Ansekō of the Gokan era, and it is said that this Ansekō attained the Way. The sages who attain the Way teach the words of Buddha and make this their main business. The way for men to become sages is to use great diligence in distinguishing between good and evil and the rewards of each. Even the fool will finally repent of his sins and mistakes and leave the darkness for the light. This is the way men attain wisdow through hearing and meditation. This is in keeping with the great merciful heart of the Bodhisatva. Except for the effects of birth and death none of the sages would ever attain the Great Way, and none of the Buddhas would come down into the world to do good to men. In this the man who seeks for the truth will find it. He sees the effect (kwa 果) and lays hold of the cause (in 因). There remains no good or evil, no profit or loss, and the soul is at rest in a far distant world. He sees the effect and passes into the cause. There remains no self and no not-self, no slavery and no freedom. Only, according to righteousness, he constantly does good to the men of the world.

According to one of the sacred books Buddha said: "The man in this world who does not take what is another's, does not pick up things dropped in the road, and has no covetousness in his heart, will receive five happinesses. First, his wealth will increase day by day; second, he will not

suffer any loss; third, he will not be afraid: fourth, he will reach heaven, and in heaven will receive many rare treasures; fifth, he will be born again into this world and will retain his property. Officials and robbers will neither swindle him out of his property nor steal it. Those who retain their property till they are old did not in a previous existence take things that belonged to others. If there is loss, it is because pain has been caused in others. If anyone understands this, let him not steal."

But on the other hand these things will befall the thief: first, he will lose what he has; second, he will be prosecuted according to law and proved to be guilty; third, he will have no peace, will be afraid and will be deceived; fourth, after his death he will fall into the Evil Way; fifth, should he escape from the Evil Way and be born again as a man, he would be a slave or a servant, or be poor and despised and continually wanting food and raiment. This karma (gōka 業果) is an interesting thing.

In heaven and earth there is wealth and it is given to men. It is not to be possessed by robbers only. Lawless persons will go hungry and cold. The emperor has a heart of love and cherishes the people, but the robber will bring death upon himself. Parents have hearts of love and provide for their children, but he who has the heart of a robber will naturally come to want. Men high and low have merciful hearts and help the men of the world, but he who has the heart of a rogue will naturally drift away. He who follows the true way will see this and find the truth. He will always have enough and to spare for body and mind. He will use it according to the law governing property and there will remain no good or bad, profit or loss, and there will be no distinction between self and not-self. It is said that the odor from one stick of incense reaches all the Buddhas, and that, instead of a golden rod, a reed sixteen feet long may be used. There is reason in this.

According to a sacred book Buddha said: "The man who in the world does not harm the wife of another man, and who does not think any impure thoughts will obtain five happinesses: first, his property will not be lost or spent; second, he will not be afraid of the officials; third, he will not fear men; fourth, he will go to heaven, and in heaven he will have a jewel of a woman for his wife; and fifth, being born again into the world, he will have a large number of virtuous women for his wives. Those we see now having pretty and virtuous wives did not in a previous existence misbehave toward other men's wives. Let him that understands this be careful not to commit sin against another man's wife."

But on the other hand these things will befall the adulterer: first, he will not have peace in his own house, but he and his wife will fight and waste their money; second, he will come into collision with the laws of the land, will be punished by the officials, will sin against his own body and invite death; third, he will deceive himself and will always be afraid of men; fourth, he will fall into the Evil Way; and fifth, even though he should come out of the Evil Way and be born as a man again, he would be an adulterer and selfish, would not have an obedient family or a pretty wife, and his life would be full of sin and jealousy. But if he should be reborn as a woman, she would not be the wife of one man, but of many, and would frequently be flogged. This karma is interesting.

Heaven and earth are divided up into sections and each section has a lord. If this arrangement is respected happiness will be born, while if it is disregarded sin and sorrow will be the result. In regard to these things the man of the true Way who lives in the world will have happiness in his heart.

According to a sacred book Buddha said: "The man in the world who does not gossip nor slander nor lie nor exaggerate will obtain five happinesses: first, he will be trusted;

second, he will be loved; third, his mouth and breath will be sweet; fourth, he will go to heaven and be respected by all the heavens; and fifth, being born again into the world, his mouth and teeth will be beautiful, and no man will speak evil of him. If we look about us we see some men who are never ill spoken of even down to old age. Such men in their previous states of existence (故世宿命) were carefnl about their words. He who understands this must be careful not to malign people."

But, on the other hand, if any man breaks these four commandments: first, he will be hated; second, he will deceive himself and not be trusted; third, he will have great sorrow; fourth, he will enter the Evil Way; and fifth, should he be reborn, he would be deaf and dumb, would be hare-lipped, and would have many diseases of the mouth and teeth. But it is not in this Sutra only; in many of the sacred books this is fully explained. It is a happy thought that this heart will live forever. It is a source of comfort that all things once made will never cease to exist, and that the results of good and evil, sorrow and happiness, success and failure, of all the world will be born out of my heart.

STUDIES IN JAPANESE AGRICULTURE.

PART I.

By J. Struthers, M. A., B. Sc.

[Read Nov. 13, 1912.]

The address to-day to the members of this society is one of a series of studies on Japanese Agriculture which through time I hope to be able to complete. For the first of these I have written matter relative to the subject of manures or fertilisers. Professional necessity compelled me to grasp the problems requiring to be faced along this line of investigation and to understand the solutions thereof so far as they had been worked out either empirically in farm practice or systematically by chemists and trained agriculturists. Again it will be seen later in the paper that the outlays for fertilisers in this country are especially large so that from the point of view of agricultural economy the importance of to-day's subject is great enough to warrant its selection for the first place in the series. For succeeding studies I hope to take up not necessarily in the following order (1) Japanese Agriculture in relation to Food Supply and as a source of Raw Materials for Industry and Manufacture. (2) Crops, Implements, Methods of Cultivation, Harvesting etc. (3) If knowledge sufficient come (though wisdom linger), I may venture to attempt to open a discussion on the Economics and Sociology of the agricultural system of Japan though in doing so I shall be going outside the limits of my own profession.

General Remarks.

According to latitude it might naturally be expected that the agriculture of Japan should bear some resemblance to agriculture in the Mediterranean area of Europe. Except in so far as modified by conditions of climate this is so. Relative to its latitude the climate of Japan is colder in winter and a little cooler in summer than the corresponding latitudes of Europe. To give illustrations—the line marking the southern limit of snowfall in the northern hemisphere passes south of Kyūshū; in the Atlantic Ocean area of Europe it takes a dip to the north and the same line in the Pacific Ocean area immediately west of San Francisco is also farther north than in Japan. The winter temperatures in Japan are largely ruled by the prevailing winds and these when blowing from particular directions are bitterly cold; on occasion when the winds are not blowing from cold directions and when the sun is not obscured by clouds, the winter temperatures in Japan are not low. The January mean temperature line which passes through Kyūshū includes all the south, south-west and west coasts of Great Britain and the whole of Ireland and these places are about 20° of latitude farther north than the part of Japan through which the same temperature line runs. In regard to July mean temperature the north of the main island corresponds to the portions of France and Spain bordering on the Bay of Biscay and these locations are a little further north than the part of the main island of Japan, through which the same isothermal runs. As is natural the intervening country between Japan and the Bay of Biscay having a continental summer climate has its mean temperature line of 70°F very much farther north. In Japan the summer temperature is modified by a larger proportion of cloudy or at least dull weather and again the incidence of the rainy season tends to lower the early summer heat owing to the necessary

absorption of heat in evaporating part of the rainfall. Like Mediterranean Europe Japan is a two crop per annum country, at least this is true of a great portion of the main island, of Shikoku, and Kyūshū; the winter climate and the time of the year of the rainy season in Japan however make a difference. In Japan the harvest of winter cereals is a little later and is carried out immediately in front of the rainy season; the grains therefore are less hard and dry in Japan than what are produced in Mediterranean Europe. The irrigation of the summer crop—rice—in say Italy is done to provide absolutely necessary moisture as the growth takes place in a dry time when there is usually little rainfall. In Japan the transplanting of rice is done before or at the beginning of the rainy season and even after the rainy season is supposed to be ended there is very seldom any long continued weather which can be described as a drought. Too often the reverse is true and the rainfall in the second half of July, the month of August and thereafter, is in some years so great as to reduce the yields of rice in Japan. In Mediterranean Europe where the natural rainfall provides sufficient moisture maize is the main summer crop, not rice.

Problems of Manuring.

The problems to be faced in studying the manuring practices in any country may be classified as follows. (1) Maintenance in the soil of a reasonable amount of organic matter. (2) The control of water supply by drainage or by irrigation so that there may be sufficient in the soil to allow the plants to take full advantage of the soil store of what is so commonly though somewhat erroneously called "plant food" By the term "plant food" is to be understood the limited number of chemical elements absolutely necessary for plant growth. (3) Supplying from outside sources materials to maintain a reasonable supply of organic matter and of the said

necessary chemical elements in so far as they are likely to be deficient. (4) The adjusting of times of application of these materials according to the rate at which from their nature they become available for plant roots to absorb in solution. (5) The adjusting of the chemical nature—basic or acid—of the substances applied to the soil so that the final effect on the soil may not be too acid or if soil acidity cannot be avoided the correction of that acidity by the application of carbonate of lime, slaked lime, or quick lime. (6) In some countries the question of the ratio of calcium and magnesium present in the soil is also considered as one of the problems of manuring but the importance of this last head is very small and does not usually call for practical measures on the part of the ordinary farmer. (7) A certain amount of study has also been given to the results on plants of applying compounds of chemical elements which are not absolutely necesssary for plant growth but may have some therapeutic effect. Certain compounds of lithium, manganese, etc., and their actions have been studied but investigation along this line has not reached the stage of affecting the farmers' every day practice.

Outstanding Characteristics.

It is necessary at the outset to grasp clearly the outstanding distinctions between what may be called (1) direct manuring and (2) indirect manuring. By direct manuring is to be understood the application to the soil by the hand of man of various materials meant to increase the yield of crops obtained therefrom. The practices of manuring in Japan are all of this nature. On the other hand in countries where the animal industry plays an important part in agriculture there is a great deal of indirect manuring. In the British Isles for example where there are about two and one quarter million cattle and thirty three million sheep, the greater proportion of the manuring is indirect. Cattle and sheep on pastures are

often highly fed and their droppings are a valuable manure. The manure from the cattle sheds and courts made in the winter carries also with it goodly percentages of fertilising ingredients from the concentrated feeding during that season. Then again the feeding of sheep on the turnip fields in the winter time is also an excellent means of manuring the succeeding crop. These conditions of indirect manuring are well illustrated by the agricultural practices in the south and south-east of England with the Hampshire Down and South Down breeds of sheep. In Japan the animal industry plays a relatively unimportant part; there are about a million and one half horses, a million and one quarter cattle and only a little over three thousand sheep, and these are much less highly fed than in Britain. Their smaller numbers and the fact that their droppings are relatively poor in fertilising ingredients make animals of much less consequence in Japan from the point of view of manures.

The same difference may be seen in comparing the practices of green manuring. Green manuring consists in growing crops like Clovers, Vetches, Beans, Lupins, Rye, Mustard, Rape, Buckwheat etc., to be utilised either directly as manure or indirectly. They serve directly as manure when the produce is plowed in, without being consumed by animals either on or off the land on which it grew. On the whole this direct use of green manuring crops is not economical unless in countries where the extent of land available for total cultivation is very great or where light sandy land is being reclaimed for cultivation. It is much more economical to produce such crops with the idea of feeding them to animals; cattle and sheep may be fed on the green crops in situ and receive in addition some concentrated feed. Again the green forage crops may be carried to inclosures where along with other feeding stuffs they are consumed by animals whose droppings are carried back to the soil. Both of these ways appear much more economical methods of utilising green

manuring crops than does the direct plowing in of the whole produce into the land on which it grew. In Japan we might consider crops like the different kinds of beans as partly serving the purpose of green manure. In some parts of the country the whole of the bean—seed and plant—is used as manure without even expressing the oil but this procedure can only be described as waste. The green manuring crops (strictly so called) in Japan are green grass, genge (astraglus sinicus) and mokushiku or umagoyashi (medicago denticulata). The natural grass in Japan (or what corresponds to it) is not very nutritious for animals, neither is it of very high manure value, but when it is tramped into the soil it adds to the amount of organic matter in the soil, a point of some consequence in land under continuous cultivation. Genge and mokushiku are grown in the winter time in paddy fields where through lack of drainage a mugi crop (barley, wheat) could not be profitably grown. Genge is grown on the drier sorts of undrained paddy but on account of its bitter taste is not liked as food by stock. Mokushiku stands more damp and more cold than genge and is grown in undrained paddy fields too wet for genge.

Japanese agriculture as a whole has not yet become a great influencing force external to its own boundaries. Let me make clear what I mean by recalling to your minds the wide-spread influence over the world of Dutch and British agricultural practices, the outstanding reputation of German chemistry, and the high position of American investigations into Soil Physics which have in practice resulted in what is called "dry farming." In many things agricultural Britain was a pupil of the Dutch and the two agricultures have exercised an enormous influence over great stretches of the rest of the world. The whole of the agricultural practice of North America is based on Dutch and British ideals modified to suit the circumstances of the environment. South and other portions of Africa, Ceylon, The Straits Settlements,

Java, Australia, New Zealand, and even parts of South America show traces of the same influences. Only within very recent years has there been opportunity for Japanese agricultural ideas to spread outside the country itself into the two areas which have recently come under Japanese control, viz., Formosa and Korea. In Formosa the principal development has been in sugar cane and that along lines quite different from anything in Japan proper. It may not be very far wrong to say that what is found in the Formosan sugar industry may be recognised as a kind of combination and compromise between Hawaiian and Javanese procedures. In Korea sufficient time has not yet elapsed to see what modifying effect on the agriculture will be produced by Japanese control. It seems most likely that in Korea there will be considerable development of the mulberry industry; some improvement in the selection of seeds of rice and other grain crops; and, what is already being felt, the beginning of a demand for fertilisers to be used with some understanding.

One reason for giving first place in the study of Japanese agriculture to the question of fertilisers is that the large consumption of fertilisers in Japan and the reasonable skill shown in their application make it possible to think that in this line the influence of Japan will be very considerable over great parts of Asia. In the manuring of rice Japan is very far in advance of any other rice growing country, in the manuring of mulberry Japan has no equal, in the manuring of tea she is behind Ceylon and in advance of China, and in the manuring of sugar cane considerably behind Hawaii and in advance of of the Philippines. Only within recent years has the manuring of the winter cereals, Barley and Wheat, received serious attention. The value of wheat for example is at present about seventy per cent and the value of barley from one hundred and twenty five to one hundred and thirty per cent higher than they were ten years ago and these facts are responsible for the increased attention given to manures for barley and wheat.

On the whole the cultivated soil of Japan cannot be described as naturally rich. The apparent luxuriance of natural vegetation on non arable land seems to be due to the climatic association of moisture and heat so favorable for growth, in that the hot season in Japan is not a season of drought. After many centuries of continuous cultivation it is naturally to be expected that only by a generous return to the land of some of the substances necessary for full plant growth could profitable crops be grown. Again it has already been pointed out that there is little restoration to the land of organic matter from the animal industry and the systems of rotation of crops in Japan do not include a year or two of rest and recuperation for the soil under grass and clover such as is found for example in the British Isles. Hence the necessity for the comparatively liberal use of fertilisers which is characteristic of Japanese Agriculture. Even the old practices of times of application of fertilisers were perfectly rational. Rape seed cake, fish manure and others, which are considered slow acting because they require to decompose before being useful to the plant, were always applied early. Night soil was allowed to ferment and decompose in tubs until it became a quick acting chemical manure and was applied as top dressing after plant growth began. The same can be said to-day that the farmers of Japan are quick to learn the nature and the times of application of modern fertilisers which were until very recent times altogether unknown to them.

Partly from geological reasons and partly from manuring practices long continued, most soils in Japan have a tendency to became acid and this is more marked so far as my own tests go in the case of non-irrigated fields. Reference to this point occurs later in the paper.

The question of water supply, drainage and irrigation will come properly in another of these Studies so that I pass it over here by saying that the water supply is more often excessive than defective in most parts of Japan. These short

remarks will serve as general discussion of six of the heads given previously. There remains head "3"—namely supplying from outside sources materials to maintain a reasonable supply of organic matter and of a few necessary chemical elements in so far as they are likely to be deficient in the soil. The chemical elements most likely to be deficient are nitrogen, phosphorus and potassium. Therefore in ordinary language all manuring consists in applying materials which contain compounds of potassium, of phosphorus and of nitrogen.

Potash Manuring.

Far back in the history of mankind fire is always associated with him, though it is not clear what accident or what chain of reasoning underlies the legend of Prometheus. Primitive man scattering the ashes of his fire of wood or of other dry vegetable matter unconsciously introduced into agriculture the application of potash compounds to increase the yield of crops in the land. Unto this day the deliberate making of ashes for manurial purposes from vegetable sources persists, though it is no longer the only or even the main source of the worlds supply of potash. Indeed the word potash is really potash, i.e., ashes deliberately made by the burning of vegetable matter in receptacles. Wood ashes which are in common use in many countries besides Japan for fertiliser and other purposes are an outcome of this ancient practice. The making of straw ash in Japan for fertilising purposes is a direct derivation of the ancient accidental discovery that increased growth of vegetation resulted from the scattering of ashes. Even in the 20th Century in parts of Europe as well as in Japan vegetable ashes are used as the raw material from which concentrated compounds of potash are prepared and put on the market. However since the development of the Stassfurt potash beds beginning about 1860, potash compounds derived from vegetable matter have

been overshadowed by the enormous output of mineral potash in Germany. In America at present much search is being made for mineral potash and much investigation carried on about the possibilities of a supply of potash from vegetable sources.

In Japan there are in use straw ash, wood ash, potash compounds of vegetable origin in some cases concentrated so as to contain 20 and upward per cent of pure potash (K_2O) and also a small quantity of German mineral potash, chiefly sulphate of potash. It may show how recent is the introduction of these mineral potash compounds from Germany into this country if it is stated that potassium chloride was by special modification of the New Tariff admitted duty free (unrefined) only less than a year ago, previously sulphate of potash (unrefined) had been admitted duty free.

The system of cultivation used in this country—that is hand culture—tends to render what potash compounds are naturally present in the soil available for plant growth at a quicker rate than where less detailed methods of culture are pursued. Hand implements—spades etc.—are much more effective than horse or power implements—the plough, &c.—in inducing the soil to yield up to growing vegetation the dormant supply of potash and other plant food materials. It is only in the case of crops making a special demand for potash such as tobacco and fruit that in this country fertilisers containing concentrated potash compounds are employed to any extent; the ordinary crops depend for their needed potash on the crude farm made products wood ash, straw ash, etc.

In this connection it may be pointed out that the process of clay burning and also in certain countries of peat-land burning bears some connection from the point of view of history and evolution with the scattering of ashes for fertilising purposes. It is true that both of those processes do more than render available the dormant potash in the soil so treated, but it is quite evident there was a connection of thought in

the mind of the first man who burned his clay soil or his peat-land soil to ameliorate the physical and chemical condition, with the beneficial results he had already observed from the application of ashes. In Japan there is a practice of burning soil with vegetable matter etc., called (Yakitsuchi) which corresponds very closely with the clay burning found in European agriculture. True it is that clay burning etc., have declined to-day and are almost unknown to the present generation owing to increasing costs of labor in the old countries but it is not unscientific to connect also the decline in these old and good practices with the ready facilities for obtaining to-day chemical potash from the enormous natural supply at Stassfurt.

Phosphate Manuring.

Phosphate manuring probably originated from early man's observation that the bones of animals which had died or been used as food, had some effect in increasing vegetable growth. Bones must often have been burned and the specially good effect of ashes obtained from the burning of bones gradually drove home the idea that bones contained something which had a very beneficial effect in the ground used to produce crops to feed either man or animals. To-day everywhere the phosphate compounds contained in bones are highly valued as a source of the element phosphorus, one of the elements absolutely necessary for plant growth. So far as Japan is concerned it is probable that the use of bones as fertiliser was introduced from China, Kyūshū and especially Kagoshima being even now the area where bone fertilisers are most popular.

The use of mineral phosphate, of which the natural supply is huge and widely distributed over the world, only became possible after Liebig and Lawes had shown that the action of sulphuric acid on the phosphate compounds in bones and in

mineral phosphate was to convert them into a form soluble in water and therefore much more quick in effect on plants. Bone phosphate not dissolved by acid is slow in action but is not so slow as to prevent the application of untreated bone phosphate fertiliser from yielding profit. However the physical characteristics of the product obtained by treating bones with sulphuric acid causes so much trouble in handling that Liebig's great discovery of the dissolving effect of sulphuric acid on bones never led to the establishment of a great industry. Dissolved bones, that is, bones treated with sulphuric acid, are used to a small extent for particular crops but the fertiliser manufacturer in all countries looks askance at an order for pure dissolved bones, as the technical difficulties of carrying out the order render it an almost impossible task.

The phosphate contained in untreated mineral phosphate yields less readily to plant roots than untreated bone phosphate and unless on very acid soils is practically useless. Lawes's application of sulphuric acid to mineral phosphate to produce a water soluble form known as acid phosphate or superphosphate has resulted in the growth in all modern countries of an enormous industry, that of making what is called superphosphate, the valuable ingredient in which is monocalcium phosphate. In Japan this industry is about 25 years old and the phosphate rock (raw material) is obtained from Ocean Island, Christmas Island, Gafsa (North Africa) and Florida. Dicalcium phosphate is also made in Japan to a small amount annually by adding enough caustic lime (calcium oxide) to superphosphate to convert the monocalcium phosphate into dicalcium phosphate. In Great Britain most of the dicalcium phosphate is obtained from glue factories where hydrochloric acid is used to dissolve out the phospate from bones leaving ossein for gelatine and glue making. The acid solution of phosphate is then treated with caustic lime, giving precipitated phosphate or dicalcium phosphate. Precipitated phosphate is the trade name in Britain, neutral phosphate is the trade name

in Japan; chemically the British and the Japanese products are the same, though the process is different. In European industrial countries a valuable by-product from the basic process of steel making—viz., basic slag or Thomas Phosphate—is largely employed as a phosphate manure, but in Japan it is not yet produced nor is it imported except in sample quantities. In Japan the phosphate compounds in fish manures and in vegetable manures supply a proportion of the necessary phosphorus (or, to put it in technical fertiliser phraseology, phosphoric acid).

Nitrogen Manuring.

There are few more fascinating studies in nature than the relation between plants and their sources of supply of nitrogen. About seventy nine per cent of the volume of the atmosphere is uncombined nitrogen but only a few low forms of vegetable life retain the power to use this nitrogen directly. The word "retain" seems to be properly used, for it does not appear far wrong to hold that the earliest plant life on the world had this power and that in the evolution upward of vegetation this primitive ability underwent degeneration and finally was eliminated so that the higher plants no longer possess it. In place thereof developed slowly, as life increased on the earth, what may be called a kind of saprophytism, a dependence of the higher plants on the decomposition and fermentation of dead organic matter—vegetable and animal—containing compounds of nitrogen. The nitrogen contained in sulphate of ammonia is the same nitrogen as was in the luxuriant ancient vegetation from which the coal beds are derived. The nitrogen contained in nitrate of soda is the same nitrogen as was found in ancient sea weeds or in deposits of guano, according to whichever theory be accepted of the origin of the nitrate of soda deposits.

The most familiar examples of the retained power to utilise

atmospheric nitrogen are the nodule bacteria associated with the roots of plants of the family Leguminosae. The leguminous plants themselves as such have not the ability; they can be grown without the root nodules and in that condition act towards compounds of nitrogen in the same way as other higher plants.

So far as present knowledge goes, cultivated crops—with the exception of the leguminosae in favourable circumstances—are dependent for nitrogen on various compounds containing that element. In the decomposition and fermentation of dead organic matter containing compounds of nitrogen there are two stages at which the nitrogen is in a state of combination in which it can, as a solution, enter plant roots. These two stages may be described as the nitrate stage and the ammonia stage. Until recently it used to be commonly stated that plants not grown under irrigation could utilise only a nitrate combination of nitrogen and that plants under continuous irrigation could utilise only an ammonia (or allied) combination of nitrogen. Like most broad statements neither of these is true. Dry land plants can utilise ammonia (and allied) compounds of nitrogen at certain stages of their growth; irrigated plants can utilise nitrate compounds of nitrogen at certain stages of their growth provided that the water of irrigation is not deep enough to shut off entirely from the roots of plants the oxygen of the atmosphere.

Both of these stages at which the plant takes in its nitrogen are very critical periods in the nitrogen cycle, for ammonia compounds are liable to loss by evaporation and nitrate compounds are liable to loss by being carried away in the drainage water. This state of matters stands out in strong contrast to the plants' relations with the compounds of phosphorus and potassium on which it draws. Practically all ordinary soils hold firmly the phosphate and potash required for plant growth.

Quantity of Manure.

Varying estimates are made of the total money value of manures used per annum in Japan. "Outlines of Agriculsture", published in 1910 by the Agricultural Bureau of the Department of Agriculture, gives two hundred million yen per annum. Mr. Uchiyama of Nishigahara (Central Experiment Station) in a recent book states two hundred and two million yen per annum. Both of these sums are subject to question in so far that they do not represent the outlays by farmers for fertilisers and are arrived at by putting a money value per one unit of nitrogen, one unit of phosphoric acid, one unit of potash against the percentage of these ingredients in a long list of materials which in themselves have no market price; such things as green manures, farm manures, straw ash, wood ash, chaff of grain, seaweed and refuse of all kinds. Most of these substances have no other outlet than to be used as manure and, if they were not so used, would in some cases be a menace to the health of the community. It is hardly fair therefore to value any nitrogen, any phosphoric acid or any potash compound in such substances on the same or even a similar scale per unit as for the same ingredients in materials which have a regular market value and are truly articles of merchandise. Again the calculation of the money values of the human excreta at so much (say ¥ 1.35 to ¥ 1.50) per head per annum is merely nominal and does not represent the actual outlays by farmers and cultivators.

It is easy however to agree with estimates by Mr. Uchiyama and others that the Japanese farmers spend annually between seventy and eighty million yen for fertilising materials that come properly under the heading of merchandise or trade goods.

Fertilisers consumed in Japan may be divided into (1) imported (2) home produced. The following tables deal with the imported fertilisers for the past three years.

Table A. Import of Nitrogenous Fertilisers to Japan.

	1911. *kin.*	1910. *kin.*	1909. *kin.*
Sulphate of Ammonia	123,737,096	115,606,276	77,003,342
Nitrate of Soda	47,055,062	23,467,483	10,781,619
Dried Blood	3,775,229	3,236,925	510,144
Bean Cake	972,638,900	664,577,200	966,303,600
Rape Seed Cake	106,803,500	77,367,500	57,908,900
Cotton Seed Cake	39,562,200	38,332,200	35,231,100
Other Oil Cake	5,862,200	2,846,700	695,800
Dried Fish	1,365,640	7,471,794	11,005,311
Fish Oil Cake	3,583,000	1,208,300	1,807,100
Fish Guano	8,245,400	3,237,000	512,000
	1,310,628,227	937,351,378	1,161,758,916

Table B. Values of Table A Imports.

	¥	¥	¥
Sulphate of Ammonia	10,587,649	9,065,787	5,92,509
Nitrate of Soda	2,815,940	1,484,370	698,423
Dried Blood	92,533	130,509	30,030
Bean Cake	25,321,739	17,000,023	22,370,297
Rape Seed Cake	2,659,431	1,775,845	1,181,774
Cotton Seed Cake	1,071,918	983,569	804,926
Other Oil Cake	140,199	69,696	13,806
Dried Fish	66,209	236,328	366,133
Fish Oil Cake	168,761	58,795	56,142
Fish Guano	365,149	161,449	15,471
	43,289,528	50,966,371	31,460,511

Table C. Import of Phosphate Manures.

	1911. *kin.*	1910. *kin.*	1909. *kin.*
Phosphate Rock	383,788,500	280,384,500	118,442,000
Bone Dust	15,403,301	14,420,102	7,328,893
Animal Bones (Manures)	41,058,916	43,712,401	41,945,689
Superphosphate	635,300	6,532,800	18,328,100
	440,886,017	345,049,803	185,754,682

Table D. Values of Table C. Imports.

	1911. ¥	1910. ¥	1909. ¥
Phophate Rock	6,306,051	4,787,483	2,220,161
Bone Dust	541,456	554,885	258,177
Animal Bones (Manurs)	963,954	1,044,108	1,011,262
Superphosphate	10,650	81,787	438,420
	7,822,111	6,458,263	3,928,020

Table E. Sundries. Values.

	1911. ¥	1910. ¥	1909. ¥
Artificial Manures	18,284	12,206	6,766
All Other Manures	288.147	468,087	547,118
	306,431	480,293	553,884

Table F. Totals. Weights.

	1911. *kin.*	1910. *kin.*	1909. *kin.*
Nitrogenous Manures.....	1,310,628,227	937,351,378	1,161,758,916
Phosphatic Manures	440,886,017	345,049,803	185,754,682
	1,751,514,244	1,282,401,181	1,347,513,598

Table G. Total. Values.

	1911. ¥	1910. ¥	1909. ¥
Nitrogenous Manures.....	43,289,528	30,966,371	31,460,511
Phosphatic Manures	7,822,111	6,458,263	4,228,020
Sundries	306,431	480,293	553,884
	51,418,070	37,904,927	36,242,415

In these tables are included imported materials used directly as manure and it will be seen that the quantities and values are large. In 1911 the values of imported fertilisers amounted to over 10 per cent of the values of the total imports of Japan and for 1912 will probably show about the same ratio to the whole.

To the manures proper there fall to be added certain articles which indirectly come into relation with the manure market. The following two illustrations from Table H will show what is meant. Twenty five per cent of imported wheat may be regarded as offals which are used for feeding or directly as manure in Japan ; animal charcoal after serving its purpose in sugar refining is used in making superphosphate.

Table H. Imports into Japan. Weights in Kin.

Articles. Grains and Seeds:	1911.	1910.	1909.
25% of the Wheat	22,715,600	20,450,075	8,758,400
Barley	6,000	478,300	2,926,200
Sesame Seed	7,956,000	9,042,500	8,357,800

Seeds of Perila Ocimoides	7,630,400	2,358,100	2,152,700
Rape Seed	19,176,400	15,538,600	3,443,900
Cotton Seed	19,822,700	21,558,800	12,823,200
Linseed	1,140,900	704,300	—
Waste Hides and Skins	1,217,799	1,284,963	819,396
Animal Horns	181,432	248,404	189,574
Animal Hoofs	873,327	777,116	475,741
Animal Charcoal	888,180	600,516	644,635
Beans, Peas and Pulses	327,669,500	318,878,600	429,426,700

Table I. Values in Yen of Tables H.

Grains and Seeds:—25% Wheat ...	932,207	834,561	343,945
Barley	255	12,237	83,244
Sesame	515,431	546,533	522,147
Seeds of Perila Ocimoides	472,471	130,826	125,699
Rape Seed	892,119	732,832	105,944
Cotton Seed	396,795	394,290	207,111
Linseed	35,896	21,821	6
Waste Hides and Skins	56,439	62,209	33,686
Animal Horns	41,925	49,732	28,265
Animal Hoofs	41,893	39,147	22,274
Animal Charcoal	62,237	39,930	50,002
25% of Undetailed Grains & Seeds.	215,516	56,087	52,138
Beans, Peas and Pulses	11,482,318	10,830,299	12,643,785

(2) *Home Produced Manures.* It is not possible to give accurate figures of the quantities and substances produced in Japan which may be classed as manures that are trade goods or to use the Japanese phrase "money manures." These include Japan made Bean Cake, Rape Seed Cake, Cotton Seed Cake, Sesame Cake; Fish manures of all kinds; some native bone meal, hoofs, horns, hair; rice bran; dried by-products from the soy, the sake, the beer, and other industries; in certain districts the wastes and refuse from the silkworm rearing and from cocoons; a little sulphate of ammonia from gas works &c., &c., a little calcium cyanamid (atmospheric nitrogen product).

A study of Tables A to I and the list of the Japan produced manurial substances just given will show that the

estimated annual expenditure by Japanese Farmers for fertilisers of well over seventy million yen is not far out. The various manures imported and home produced may be used in the following way: (1) Unmixed (2) As ingredients in compounded manures or mixed fertilisers. (3) Imported phosphate rock undergoes manufacture into superphosphate by the addition of sulphuric acid. The quantity of acid necessary for this manufacture varies acording to the kinds of rock but, to give an illustration :—for one particular rock which is imported into Japan one ton of rock is manufactured into at least two tons of superphosphate. The Japan made superphosphate is either used unmixed or as one ingredient of compounded manures or mixed fertilisers. In the use of unmixed manures it may be said that quick acting substances —nitrate of soda and sulphate of ammonia—are employed nowadays in much the same way as in the old days (and at present) well decomposed night soil was applied, i.e., as topdressing, after plant growth has commenced. For reasons already given in the discussion of nitrogen manuring (page 14) sulphate of ammonia is better adapted to paddy rice, rush, and other continuously irrigated crops ; nitrate of soda for crops not continuously irrigated.

The production of compounded manures or mixed fertilisers is largely centred in Tokio and Osaka. In the last four or five years those made in Tokio are, generally speaking, on the whole better balanced than the Osaka products in that the total nitrogen percentage is obtained by using several kinds of material each to supply a part of the nitrogen desired.

This is not difficult to understand if it be kept in mind that the Osaka compounded manures were first manufactured principally for rice and rush, two continually irrigated crops, whereas in Tokio it was necessary to meet the demands in Shinshū and elsewhere for mulberry manures. In irrigated paddy fields such as those in which rice and rush are grown the decomposition of organic matter seldom goes beyond the

ammonia stage and ammonia is a base. Again it is very natural for farmers to return the chaff, bran, and straw ash of grain crops to the land on which it grew. Since the ash is directly basic, containing carbonate of potash, it corrects any tendency to acidity in the soil. These two reasons partly explain why irrigated areas show less acidity than dry fields in Japan. On the other hand in dry fields the decomposition goes beyond the ammonia stage to the nitrate stage and this makes a demand on any lime naturally present in the soil. For example, to convert every one hundred pounds of sulphate of ammonia to the corresponding nitrate stage, theoretically requires about one hundred and thirty-two pounds of carbonate of lime to be present in the soil. In ordinary practice also it is not so natural to apply to mulberry and other dry land crops chaff, bran, and ash as it is to apply these things to the fields on which the grain crops grow. Application to irrigated rice fields of a compounded manure chiefly or wholly composed of sulphate of ammonia and superphosphate does not have the same ultimate acid effect as would the same combination of manures applied to dry land crops. Hence in Tokio manure making there has grown up in the last five or six years the tendency to use a variety of nitrogenous materials in compounded manures and also to use a small proportion of neutral phosphate with the object of reducing the acid effect of such manures on dry land fields. The completion of the Nagoya Shinshū Railroad which puts Osaka in closer touch with the mulberry districts is almost sure to cause the Osaka manure manufacturers to follow the lead of Tokio.

AVERAGE PERCENTAGE ANALYSES OF MANURES IN USE IN JAPAN.

MANURE	N. Nitrogen.	P_2O_5 Phosphoric Acid.	K_2O Potash.
Sulphate of Ammonia	20.2	—	—
Nitrate of soda	15.5	—	—

Dried Blood	10.0—12.0	1.0— 1.8	—
Bone Dust	3.5— 4.0	20.0—23.0	—
VEGETABLE MANURES			
Bean Cake (various)	6.2— 7.5	1.2— 3.7	1.2— 3.8
Rape Seed Cake	5.0— 6.0	2.0— 2.4	1
Cotton Seed Cake	4.2— 6.2	2.0— 3.0	1.6— 2.7
Sesame Seed Cake	5.8— 6.5	3.1— 3.3	1.3— 1.4
Perila Ocimoides Seed Cake	5.5— 6.0	2.2— 2.5	1.2— 1.3
Flax Seed Cake	4.7— 5.3	1.6— 2.2	1.2— 1.3
Castor Seed Cake	5.0— 5.5	2.0— 2.1	1.0— 1.1
Poppy Seed Cake	5.0— 5.2	3.1— 3.3	0.2— 0.3
Tea Seed Cake	2.1— 2.3	0.4— 0.6	0·8— 2.0
Ground Nut Cake	7.1— 7.5	1.2— 1.4	1.0— 1.5
Waxtree Seed Cake	3.0— 3.2	1.1— 1.3	0.8— 1.2
Walnut Cake	5.0— 5.5	2.0— 2.2	0.8— 1.2
Beech Nut Cake	2.5— 3.0	0.7— 1.0	0.4— 0.7
Kiri Seed Cake	0.5— 0.6	0.7— 0.9	0.3— 0.6
Camellia Seed Cake	2.3— 2.6	0.6— 0.7	—
FISH MANURES			
Herring & Sardines (Various grades)	7.0—12.0	3.7— 5.6	0.3— 1.4
Bonito (head)	7.0— 8.0	12.5—13.6	—
Bonito (bone)	6.0— 6.6	10.5—11.1	—
Cod (head)	8.0— 8.4	5.1— 5.4	—
Cod (bone)	6.0— 6.2	16.0—17.0	2.5— 2.7
Shark (bone)	6.4— 6.8	14.6—15.2	—
Shark (flesh)	10.5—11.4	1.0— 1.8	—
Crab	2.6— 3	1.2— 1.4	—
Lobster	7.8— 8.4	2.2— 2.3	0.5— 1.0
Karei (sole)	7.0— 7.5	1.0— 1.4	—
SILKWORM BY-PRODUCTS			
Sanagi (fresh)	1.8— 2.0	0.2— 0.3	—
Sanagi Kasu	9.0—10.0	1.2— 1.4	0.5
Sansa	1.3— 1.5	0.1— 0.2	0.1— 0.2
SUNDRIES			
Sake Residue (fresh)	2.8— 3.0	0.2— 0.3	—
Alcohol „ (fresh)	1.5— 2.0	—	—
Alcohol „ (dried)	4.7— 6.2	0.4— 0.6	—
Soy „ (fresh)	2.0— 2.1	0.2— 0.3	0.5— 1.0
Soy „ (dried)	4.0— 4.2	0.3— 0.4	0.2— 0.3
Vinegar „ (dried)	2.4— 2.6	0.3— 0.4	—

Tofu „ (fresh).....	0.6 – 0.7	0.1— 0.2	—
Tofu „ (dried).....	3.4— 3.6	0.8— 1.0	—
Miso „ (fresh).....	2.4— 2.6	—	—
Indigo „ (fresh).....	0.5— 0·6	0.8— 1.0	0,4— 0.5
Indigo „ (drird).....	2.2— 2.3	1.5— 1.6	2.0— 2.2
Beer „ (fresh).....	0.6— 0.8	0.3— 0.4	—
Rice Bran	2.0— 2.1	3.5— 3.8	1.2— 1.4
Wheat Bran	2.0— 2.3	2.5— 2.8	1.2— 1.5
Barley Bran	1.5— 1.8	0.8— 1.0	0.6— 0.9
Naked Barley Bran	2.1— 2.4	3.3— 3.4	1.6— 2.0
Buckwheat Bran.....	2.4— 2.7	1.0— 1.1	0.8— 1.0
Wood Ashes	—	2.0— 4.0	5.6—11.5
Straw Ashes.....	—	1.5— 2.0	3.0— 4.5
MANUFACTURED			
Superphosphate	—	13.0—20.0	—

Compounded Manures.

It is difficult to give average figures for the composition of the mixed fertilisers offered for sale ready made up for particular crops. Such manures are produced at varying prices to suit the pockets of purchasers as well as to meet the needs of the crops and therefore even for the same plant, manures of varying percentage are prepared. It may suffice to say in regard to nitrogen content there are few compounded manures offered with less than five per cent or with more than ten per cent; six, seven, and eight per cents are common. The phosphoric acid contents common are from four to six per cent, though a few contain eight, nine, and ten per cent. Unless for fruits, tobacco and in some cases for vegetable special manures the content of potash is small; even in these named cases the potash seldom exceeds five or six per cent. It may be repeated that the percentage contents of compounded manures designed for particular crops represent a compromise between the varying needs of plants for the ingredients and prices to suit the circumstances (financial, &c.) of purchasers.

It may be of interest to make a short comparison between the British Isles and Japan in regard to imported fertiliser materials, imported cattle foods and home produced fertiliser materials. Tables J and K show the direct fertiliser materials imported into and retained in the United Kingdom during the last three years ; figures are given in tons and Pounds Sterling. Later an approximate comparison in the same units of weight, area, and values will be made of some totals for the two countries.

TOTAL WEIGHTS IMPORTED AND RETAINED IN THE UNITED KINGDOM IN TONS.

Table J. Manures.

Article.	1911.	1910.	1919.
Basic Slag	21,841	16,563	14,930
Bones	41,333	33,379	29,234
Guano	32,170	14,798	18,315
Nitrate of Soda	120,058	119,365	83,290
Rock Phosphate	489,400	453,649	450,390
Undetailed	229.987	210.703	204,784
Total	934,789	848,867	800,952

Table K. Values of Table A in Pounds Stg.

Basic Slag	36,505	26,924	24,777
Bones	199,451	144,900	125,379
Guano	176,632	79,270	79,727
Nitrate of Soda	1,106,884	1,096,202	793,024
Rock Phosphate	767,946	714,076	740,955
Undetailed	567.536	511.338	455,057
Total	2,854,954	2,572,710	2,218,919

The imports of food products into the United Kingdom may be classed under two heads (1) Human food. Under this heading I have placed 75 per cent of the wheat (the percentage of flour obtained), 50 per cent of the lentils, and the whole of the following substances :—Flour, Wheat Meal, Clean Rice, Rice Flour, Oatmeal, Groats, Rolled Oats, Shredded

Wheat, Pearl Barley, Split Peas, and Haricot Beans. All of these are excluded from the subsequent calculations. (2) Cattle Food. Under this I have included (a) 25 per cent of the wheat as the percentage of offals from flour. 50 per cent of the lentils, the whole of other corns, grains, meals, and offals imported. Even if certain grains and corns are used for starch extraction, glucose making, brewing, distilling, &c., the residues are used as cattle food and the residues contain nearly all of the ingredients in the originals that are of use as fertiliser. (b) Oil seed cake. These are used directly as cattle food or as fertiliser according to kind, e.g., castor cake, rape cake and some others are used directly as manures. (c) Oil seeds. After oil extraction the residues are used as cattle food or directly as manure according to kind. (d) Other undetailed animal foods.

Table L.

The total values of cattle food proper imported in the last three years have been :—

1911—£ 51,824,190
1910—£ 50,350,580
1909—£ 52,932,750

Home Produced Fertiliser Materials.

Just as with the Japanese figures, it is impossible to give accurate details of the home products in the United Kingdom that may be regarded as fertiliser materials. It is estimated that over sixty thousand tons of bones are collected in Great Britain and used in addition to the imported bones already mentioned. Of Basic Slag there is a production of over three hundred thousand tons, but the total consumption of Basic Slag in Great Britain home produced and imported is less than two hundred thousand tons. There is an export as well

as an import of this item. Of Sulphate of Ammonia over three hundred and seventy thousand tons are produced and between eighty-five and ninety thousand used, the balance being exported. Fish Manures, from whole fish and waste, for home consumption and export are also produced to a considerable extent. Wastes and residues of the following nature from various industries are very considerable and are used for manure—Shoddy and Wool Waste; Skin and Leather Wastes; Horn, Hoof, Hair and Feather Wastes; Meat Meal from Knackeries and from meat extract making; Dried Blood and Slaughter House Manure; Greaves (tallow by-product); Dried Sludges and by-products from modern sewage works; Ashes from City Waste Destructor Works; Soot; &c., &c., &c. All of these substances—wastes and residues though some of them are—have a market price and are truly merchandise or trade goods.

A study of Tables J. K L. and the paragraph above will show that the "money manure" items consumed in the United Kingdom amount to a very large total. Several difficulties have to be faced in making up a total. The proportion of the cattle food values imported (table L.) to be credited to manurial values is not easy. In the cases of oilcakes and the cakes or meals produced as a by-product from the oil seeds the proportion is higher than in the corns and grains. As an approximation one third of the values of the imported feeding stuffs has been taken as the manurial values. Again while it is not difficult to put values on home produced items like basic slag, sulphate of ammonia and home collected bones, it is impossible to give an accurate estimate of the annual values of fish manures consumed or of industrial wastes like shoddy, wool waste, blood and slaughter house manure, &c. With these omissions the following table is naturally incomplete.

Table M.

		1911.
a.	Manures proper imported	£ 2,854,954
b.	Home produced manures (basic slag, sulphate of Ammonia, Bones) say	£ 1,500,000
c.	Manurial values of imported Cattle Foods at ⅓	£17,644,250
d.	Fish Manures, Industrial Wastes and Residues	Unknown.

Table N. Farm Produced Materials.

Under this heading it is necessary to include the manurial values of (1) the offals from the British grown wheat (1,500,000 tons). (2) of the barley (1,500,000 tons). (3) of the oats (2,125,000 tons). (4) of the beans (270,000 tons). (5) of the other crops so far as fed to animals—turnips, mangolds, peas, vetches, cabbages, lucerne, rye, hay, grass, straws of grain crops, &c., &c. These contrast with the compost, green grass, green manures, wood ashes, straw ashes &c., in Japan.

COMPARISON FOR ONE YEAR, SAY 1911.

SULPHATE OF AMMONIA.

Japan.		United Kingdom.	
Imports	73,653 tons.	Home made	370,000 tons.
Home made (say)	2,000 tons.	Used	85,000 tons.
		Balance	Exported.

NITRATE OF SODA.

Imports	28,010 tons.	Imports Retained	120,058 tons.

ROCK PHOSPHATE.

Imports	228,445 tons.	Imports	480,400 tons.

BONE MANURES.

Imports	33,610 tons.	Imports	41,333 tons.
Home collected	Small.	Home Collected (say)	60,000 tons.

BASIC SLAG.

Imports	Practically nil.	Imports	21,841 tons.
Home made	None.	Home made	300,000 tons.
		Used (nearly)	200,000 tons.
		Balance	Exported.

GUANO (NOT FISH.)

Imports.....Practically nil.	Imports 32,170 tons.

FISH MANURES.

Imports..... 7,750 tons.	Imports Small.
Home made..... Very considerable.	Home made Considerable.

VEGETABLE CAKES, OIL SEEDS, CATTLE FOOD.

Imports.....¥ 44,031,995	Imports £ 52,932,750
say £ 4,400,000	

UNDETAILED SUNDRIES.

Imports.....¥ 612,108	Imports £ 567,536
say £ 61,000	

WASTES AND RESIDUES.

Bran of Grains; Residues of Soy, Sake, Beer, Vinegar, Tofu, Miso, Indigo; Silk-worm and Cocoon wastes; Native animal by-products and wastes (Blood, hoofs, horns, hair, skin, leather); Night soil.	Shoddy and Wool Wastes; Skin, Leather, Hoof, Horn, Hair, Feather, Wastes; Meat Meal from Knackeries; Meat extract by-products; Dried Blood and Slaughter House Manure; Greaves; Dried Sewage Sludges; Soot, &c., &c.

CULTIVATED AREAS.

13,800,000 acres. (35% at least should be added to this for two crop per annum land.)	16,970,000 acres.

HAY.

Very little.	9,250,000 acres.

PASTURE.

—	24,000,000 acres.

UNIMPROVED HILL GRAZINGS.

—	15,000,000 acres.

Discussion of the returns obtained in the two countries from Agriculture under various headings and in relation to capital invested, population, acreage, &c., is postponed to a later Study.

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